NEW
ATLANTIS.
A Work unfinished.

Written by the Right Honorable, FRANCIS,
Lord Verulam, Viscount St. *Alban.*

LONDON,
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TO THE

READER.

THis Fable *my* Lord *devised, to the end that He might exhibit therein, a* Model *or* Deſcription *of a* Colledge, *inſtituted for the* Interpreting *of* Nature, *and the producing of* Great *and* Marvellous Works, *for the* Benefit *of* Men; *Vnder the Name of* Solomons Houſe, *or the* Colledge of the Six Days Works. *And even ſo far his Lordſhip hath proceeded, as to finiſh that Part. Certainly the Model is more Vaſt, and High, then can poſſibly be imitated in all things; Notwithſtanding moſt Things therein are within Mens Power to effect. His* Lordſhip *thought alſo in this preſent* Fable, *to have compoſed a* Frame *of* Laws, *or of the* beſt State *or* Mould *of a* Commonwealth; *But foreſeeing it would be a long Work, his Deſire of Collecting the* Naturall Hiſtory *diverted him, which He preferred many degrees before it.*

This Work of the New Atlantis (*as much as concerneth the* Engliſh Edition) *his* Lordſhip *deſigned for this place; In regard it hath ſo near Affinity* (*in one part of it*) *with the preceding* Natural Hiſtory.

W. RAWLEY.

New Atlantis.

WE ſailed from *Peru* (where we had continued by the ſpace of one whole year) for *China* and *Japan*, by the South-ſea; taking with us Victuals for Twelve Months; and had good winds from the Eaſt, though ſoft and weak, for five months ſpace and more. But then the wind came about and ſetled in the Weſt for many days, ſo as we could make little or no way, and were ſometimes in purpoſe to turn back: But then again there aroſe ſtrong and great winds from the South, with a Point Eaſt, which carried us up, (for all that we could do) towards the North, by which time our victuals failed us, though we had made good ſpare of them. So that finding our ſelves, in the midſt of the greateſt Wilderneſs of waters in the World, without victual, we gave our ſelves for loſt men, and prepared for Death. Yet we did lift up our Hearts and Voices to God above, *who ſheweth his Wonders in the Deep*; beſeeching him of his Mercy, that as in the *Beginning* He diſcovered the *Face* of the *Deep*, and brought forth *Drie-land*; So he would now diſcover Land to us, that we might not periſh. And it came to paſs, that the next day about Evening, we ſaw within a Kenning before us, towards the North, as it were thicker Clouds, which did put us in ſome hope of Land: Knowing how that part of the South Sea was utterly unknown; And might have Iſlands or Continents, that hitherto were not come to light. Wherefore we bent our courſe thither, where we ſaw the appearance of Land all that Night: And in the Dawning of the next Day, we might plainly diſcern that it was a Land flat to our ſight, and full of Boſcage, which made it ſhew the more dark; and after an Hour and a halfs ſayling, we entred into a good Haven, being the Port

of

of a fair City. Not great indeed, but well built, and that gave a pleaſant view from the Sea. And we thinking every minute long, till we were on Land, came cloſe to the Shore, and offered to Land, but ſtraightways we ſaw divers of the people, with Baſtons in their hands, (as, it were) forbidding us to land; yet without any cries or fierceneſs, but only as warning us off, by ſigns that they made. Whereupon being not a little diſcomforted, we were adviſeing with our ſelves what we ſhould do; during which time, there made forth to us a ſmall boat, with about eight perſons in it, whereof one of them had in his hand a Tip-ſtaffe of a yellow Cane, tipped at both ends with blew, who made aboard our ſhip, without any ſhew of Diſtruſt at all; and when he ſaw one of our number preſent himſelf ſomwhat afore the reſt, he drew forth a little ſcroule of parchment (ſomewhat yellower than our Parchment, and ſhining like the leaves of writing Tables, but otherwiſe ſoft and flexible,) and delivered it to our formoſt man; in which ſcroul were written in antient *Hebrew*, and in antient *Greek*, and in good *Latine* of the School, and in *Spaniſh*, theſe words; *Land ye not, none of you; and provide to be gone from this Coaſt within ſixteen days, except you have further time given you: Mean while, if you want Freſh Water, or Victual, or help for your Sick, or that your Ship needeth repair, write down your wants, and you ſhall have that which belongeth to Mercy.* This ſcroul was ſigned with a Stamp of *Cherubims-Wings*, not ſpread but hanging downwards, and by them a *Croſs*. This being delivered, the *Officer* returned, and left only a Servant with us to receive our Anſwer. Conſulting hereupon amongſt our ſelves, we were much perplexed. The deniall of Landing, and haſty warning us away, troubled us much: On the other ſide, to find that the people had languages, and were ſo full of Humanity, did comfort us not a little. And above all, the ſign of the *Creſſe* to that Inſtrument, was to us a great rejoycing, and as it were a certain preſage of Good. Our Anſwer was in the *Spaniſh* Tongue; *That for our Ship it was well; For we had rather met with Calmes and contrary winds, then any Tempeſts: For our Sick, they were many,*

and

and in very ill Case; So that if they were not permitted to Land, they ran in danger of their lives. Our other wants wee set down in particular, adding; *That we had some little store of Merchandize, which if it pleased them to deal for, it might supply our wants, without being chargeable unto them.* We offered some Reward in Pistolets unto the Servant, and a peice of Crimson Velvet to be presented to the Officer; but the Servant took them not, nor would scarce look upon them; and so left us, and went back in another little boat, which was sent for him.

About three hours after we had dispatched our answer, there came towards us, a Person (as it seem'd,) of place. He had on him a Gown with wide sleeves, of a kind of water Chamolet, of an excellent Azure Colour, far more glossy then ours: His under Apparel was green, and so was his Hat being in the form of a Turbant, daintily made, and not so huge as the Turkish Turbants, and the Locks of his hair came down below the brims of it; A Reverend Man, was he to behold. He came in a Boat, gilt in some part of it, with four persons more only in that Boat, and was followed by another Boat, wherein were some twenty. When he was come within a Flight-shot of our ship, signes were made to us, that we should send forth some to meet him upon the water, which we presently did in our Ship-Boat, sending the principal man amongst us save one, and four of our number with him. When we were come within six yards of their Boat, they called to us to stay, and not to approach further, which we did. And thereupon the Man, whom I before described, stood up, and with a loud voice in *Spanish*, asked, *Are ye Christians?* We answered, *We were*, fearing the less, because of the *Cross* we had seen in the Subscription. At which Answer the said Person lift up his Right hand towards Heaven, and drew it softly to his Mouth (which is the Gesture they use, when they thank God;) and then said: *If you will swear, (all of you) by the merits of the Saviour, that ye are no Pirates; Nor have shed blood lawfully nor unlawfully, within forty days past, you may have License to come on Land.* We said, *We were all ready to take that*

Oath,

Oath. Whereupon one of those that were with him, being (as it seemed) a *Notary*, made an entry of this Act. Which done, another of the Attendants of the Great Person, which was with him in the same Boat, after his Lord had spoken a little to him, said aloud: *My Lord would have you know, that it is not of Pride or Greatness, that he cometh not aboard your ship: But for that, in your Answer, you declare, that you have many sick amongst you, he was warned by the* Conservator *of* Health *of the* City, *that he should keep a distance.* We bowed our selves towards him, and answered: *We were his humble Servants; and accounted for great Honor, and singular Humanity towards us, that which was already done: But hoped well, that the Nature of the Sickness of our Men, was not infectious.* So he returned; And a while after came the *Notary* to us aboard our Ship: Holding in his hand a Fruit of that Country, like an Orenge, but of color between Orenge-Tawny and Scarlet, which cast a most excellent Odour. He used it (as it seemeth) for a Preservative against Infection. He gave us our Oath; *By the Name of Jesus and his Merits*; And after told us, that the next day about six a Clock in the Morning, we should be sent to, and brought to the *Strangers House*, (so he called it) where we should be accommodated of things, both for our Whole, and for our Sick. So he left us; And when we offered him some Pistolets, he smiling, said, *He must not be twice paid for one Labour*: Meaning (as I take it) that he had Salary sufficient of the *State* for his Service. For (as I after learned) they call an Officer that taketh Rewards, *Twice paid.*

The next Morning early, there came to us the same *Officer*, that came to us at first with his Cane, and told us: *He came to conduct us to the* Strangers House: *And that he had prevented the Hour, because we might have the whole day before us, for our Business. For* (said he) *If you will follow my Advice, there shall first go with me some few of you, and see the place, and how it may be made convenient for you; And then you may send for your sick, and the rest of your Number, which ye will bring on Land.* We thanked him and said; *That this care which he took of desolate Strangers God would reward.* And so six of us, went on Land with him;

And

And when we were on Land, he went before us, and turned to us, and ſaid; *He was but our Servant, and our Guide.* He led us through three fair Streets; And all the way we went, there were gathered ſome People on both ſides, ſtanding in a Row: But in ſo civil a faſhion, as if it had been, not to wonder at us, but to welcome us; And divers of them, as we paſſed by them, put their Arms a little abroad, which is their Geſture, when they bid any welcome. The *Strangers Houſe* is a fair and ſpacious Houſe, built of Brick, of ſomewhat a blewer Color than our Brick; And with handſome Windows, ſome of Glaſs, ſome of a kind of Cambrick oyled. He brought us firſt into a fair Parlour above ſtairs, and then asked us: *What number of perſons we were? And how many ſick?* we anſwered, *We were in all (ſick and whole) one and fifty Perſons, whereof our ſick were ſeventeen.* He deſired us to have patience a little, and to ſtay till he came back to us; which was about an Hour after; And then he led us to ſee the Chambers, which were provided for us, being in number nineteen. They having caſt it (as it ſeemeth) that four of thoſe Chambers, which were better then the reſt, might receive four of the principal Men of our Company, and lodg them alone by themſelves; And the other fifteen Chambers were to lodg us, two and two together. The Chambers were handſome and chearful Chambers, and furniſhed civilly. Then he led us to a long Gallery, like a Dorture, where he ſhewed us all along the one ſide (for the other ſide was but wall and window) ſeventeen Cells, very neat ones, having partitions of Cedar wood. Which Gallery and Cells being in all forty (many more then we needed) were inſtituted as an Infirmary for ſick Perſons. And he told us withall, that as any of our ſick waxed well, he might be removed from his Cell, to a Chamber: For which purpoſe there were ſet forth ten ſpare Chambers, beſides the number we ſpake of before. This done, he broguht us back to the Parlour, and lifting up his Cane a little (as they do when they give any Charge or Command) ſaid to us; *Ye are to know that the Cuſtome of the Land requireth, that after this day and to morrow, (which we give you*

for

for removing your People from your Ship,) you are to keep within doors for three days. But let it not trouble you, nor do not think your ſelves reſtrained, but rather left to your reſt and eaſe. You ſhall want nothing; and there are ſix of our People appointed to attend you, for any Buſineſs you may have abroad. We gave him thanks with all Affection and Reſpect, and ſaid; *God ſurely is manifeſted in this Land.* We offered him alſo twenty Piſtolets; But he ſmiled, and onely ſaid; *What? Twice Paid!* And ſo he left us. Soon after our Dinner was ſetved in; Which was right good Viands, both for Bread and Meat: Better than any *Collegiat Diet*, that I have known in *Europe*. We had alſo Drink of three ſorts, all wholſome and good; Wine of the Grape; a Drink of Grain, ſuch as is with us our Ale, but more clear: and a kind of Sider made of a fruit of that Countrey; A wonderfull pleaſing and a Refreſhing Drink: Beſides, there were brought into us, great Store of thoſe Scarlet Orenges, for our Sick; which (they ſaid) were an aſſured Remedy for ſickneſs taken at Sea: There was given us alſo, a Box of ſmall gray, or whitiſh Pills, which they wiſhed our Sick ſhould take, one of the Pills every night before ſleep; which (they ſaid) would haſten their Recovery. The next day, after that our Trouble of Carriage, and Removing of our Men, and Goods out of our Ship, was ſomewhat ſetled and quiet, I thought good to call our Company together; and when they were aſſembled, ſaid unto them; *My dear Friends, Let us know our ſelves, and how it ſtandeth with us, We are Men caſt on Land, as* Jonas *was, out of the* Whales Belly, *when we were as buried in the Deep: And now we are on Land, we are but between Death and Life; For we are beyond, both the Old World and the New; And whether ever we ſhall ſee* Europe, *GOD only knoweth. It is a kind of Miracle hath brought us hither: And it muſt be little leſſe that ſhall bring us hence. Therefore in regard of our Deliverance paſt, and our danger preſent, and to come, let us look up to GOD, and every Man reform his own waies. Beſides, we are come here amongſt a* Chriſtian People, *full of Pietie and Humanity: Let us not bring that confuſion of face upon our ſelves, as to ſhew our*

vices, or unworthineſs before them. Yet there is more: For they have by Commandement (though in form of courteſie) Cloyſtered us within theſe Walls for three days: Who knoweth, whether it be not to take ſome taſte of our manners and conditions? and if they find them bad, to baniſh us ſtraightwaies; if good, to give us further time. For theſe men, that they have given us for Attendance, may withall have an Eye upon us. Therefore for Gods love, and as we love the weal of our Souls and Bodies, let us ſo behave our ſelves, as we may be at peace with God, and may find grace in the eyes of this People. Our Company with one voice thanked me for my good Admonition, and promiſed me to live ſoberly and civilly, and without giving any the leaſt occaſion of Offence. So we ſpent our three days joyfully, and without care, in expectation what would be done with us, when they were expired. During which time, we had every hour joy of the Amendment of our ſick; who thought themſelves caſt into ſome Divine *Pool* of *Healing*; they mended ſo kindly, and ſo faſt.

The Morrow after our three days were paſt, there came to us a new Man, that we had not ſeen before, clothed in blew as the former was, ſave that his Turban was white, with a ſmall red Croſs on the Top. He had alſo a Tippet of fine Linnen. At his comming in, he did bend to us a little, and put his Arms abroad. We of our parts ſaluted him in a very lowly and ſubmiſſive manner; As looking that from him we ſhould receive Sentence of Life, or Death. He deſired to ſpeak with ſome few of us; Whereupon ſix of us only ſtayed, and the reſt avoided the Room. He ſaid; *I am by Office Governor of the Houſe of Strangers, and by Vocation I am a* Chriſtian Prieſt; *and therefore am come to you, to offer you my ſervice, both as Strangers, and chiefly as* Chriſtians. *Somethings I may tell you, which I think you will not be unwilling to hear. The State hath given you Licence to ſtay on Land for the ſpace of ſix weeks: And let it not trouble you, if your occaſions ask further time, for the Law in this point is not preciſe; And I do not doubt, but my ſelf ſhall be able to obtain for you ſuch further time as ſhall be convenient. Ye ſhall alſo underſtand, that the* Strangers-Houſe *is at this time Rich, and much afore-*

aforehand; For it hath laid up Revenew these Thirty seven years For so long it is since any Stranger arrived in this part: And therefore take ye no care; The State *will defray you all the time you stay: Neither shall you stay one day less for that. As for any Merchandize you have brought, ye shall be well used, and have your return, either in Merchandize, or in Gold and Silver: For to us it is all one. And if you have any other request to make, hide it not. For ye shall find, we will not make your countenance to fall, by the Answer ye shall receive. Only this I must tell you, that none of you must go above a* Karan, (that is with them a mile and a half) *from the Walls of the City, without special leave.* We answered, after we had looked a while upon one another, admiring this gracious and Parent-like usage; *That we could not tell what to say: For we wanted words to express our Thanks; And his Noble free Officers left us nothing to ask. It seemed to us, that we had before us a picture of our* Salvation *in* Heaven: *For we that were a while since in the Jaws of Death, were now brought into a place, where we found nothing but Consolations. For the Commandement laid upon us, we would not faile to obey it, though it was impossible but our Hearts should be enflamed to tread further upon this happy and holy Ground.* We added; *That our Tongues should first cleave to the Roofes of our Mouths, ere we should forget, either this Reverend Person, or this whole Nation, in our Prayers.* We also most humbly besought him to accept of us as his true servants, by as just a Right, as ever men on Earth were bounden; laying and presenting, both our Persons, and all we had at his feet. He said; *He was a Priest, and looked for a Priests reward; which was our Brotherly love, and the good of our Souls and Bodies.* So he went from us, not without Tears of Tenderness in his Eyes; And left us also confused with joy and kindness, saying amongst our selves; *That we were come into a Land of Angels, which did appear to us daily, and prevent us with Comforts, which we thought not of, much less expected.*

The next day about Ten of the Clock, the Governor came to us again, and after Salutations, said familiarly; *That he was come to visit us;* And called for a Chair; and sate him down:

And we being ſome ten of us (the reſt were of the meaner ſort, or elſe gone abroad,) ſate down with him: And when we were ſet, he began thus; *We of this Iſland of Benſalem* (for ſo they call it in their Language) *have t his: That by means of our ſolitary Situation, and of the Laws of Secrecy, which we have for our Travellers, and our rare Admiſſion of Strangers; we know well moſt part of the Habitable World, and are our ſelves unknown. Therefore becauſe he that knoweth leaſt, is fitteſt to ask Queſtions, it is more reaſon, for the Entertainment of the time, that ye ask me Queſtions, than that I ask you.* We anſwered, *that we humbly thanked him, that he would give us leave ſo to do: And that we conceived by the taſte we had already, that there was no worldly thing on Earth, more worthy to be known, than the State of that happy Land. But above all* (we ſaid) *ſince that we were met from the ſeveral Ends of the world, and hoped aſſuredly, that we ſhould meet one day in the* Kingdom *of* Heaven (*for that we were both Parts* Chriſtians) *we deſired to know* (*in reſpect that Land was ſo remote, and ſo divided by vaſt and unknown Seas from the Land where our* SAVIOUR *walked on Earth*) *who was the* Apoſtle *of that Nation, and how it was converted to the Faith?* It appeared in his face, that he took great Contentment in this our Queſtion: He ſaid, *Ye knit my heart to you, by asking this queſtion in the firſt place: For it ſheweth, that you* Firſt ſeek the Kingdom of Heaven: *And I ſhall gladly, and briefly, ſatisfie your demand.*

About twenty Years after the Aſcenſion of our SAVIOUR, *it came to paſs, that there was ſeen by the People of* Renſuſa, (*a City upon the Eaſtern Coaſt of our Iſland, (within night) the Night was Cloudy and Calm,*) *as it might be ſome mile in the Sea, a great Pillar of Light; not ſharp, but in form of a Column, or* Cylinder, *riſing from the Sea, a great way up towards Heaven: and on the top of it was ſeen a large Croſſe of Light, more bright and reſplendent than the Body of the Pillar. Upon which ſo ſtrange a Spectacle, the People of the City gathered a pace together upon the Sands, to wonder; And ſo after put themſelves into a number of ſmall Boats to go nearer to this Marvellous ſight. But when the Boats were come within* (*about*)

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ſixty yards of the Pillar, they found themſelves all bound, and could go no further, yet ſo as they might move to go about, but might not approach nearer: So as the Boats ſtood all as in a Theater, beholding this Light, as an Heavenly Sign. It ſo fell out, that there was in one of the Boats, *one of the Wiſe Men, of the Society of* Salomons Houſe: *which* Houſe *or* Colledge (*my good Brethren*) *is the very Eye of this Kingdome; Who having a while attentively and devoutly viewed, and contemplated this Pillar and Croſſe, fell down upon his face: And then raiſed himſelf upon his knees, and lifting up his Hands to Heaven, made his Prayer in this manner.*

LOrd God of Heaven and Earth, thou hath vouchſafed of thy Grace, to thoſe of our Order, to know thy Works of Creation, and true Secrets of them; And to diſcern (as far as appertaineth to the Generations of Men) between Divine Miracles, Works of Nature, Works of Art, and Impoſtures, and Illuſions of all ſorts. I do here acknowledge and teſtifie before this People, that the Thing we now ſee before our eyes, is thy Finger, and a true Miracle. And forasmuch, as we learn in our Books, that thou never workeſt Miracles, but to a Divine and Excellent End, (for the Laws of Nature are thine own Laws, and thou exceedeſt them not but upon good cauſe) we moſt humbly beſeech thee, to proſper this great Sign and to give us the Interpretation and uſe of it in Mercy; Which thou doſt in ſome part ſecretly promiſe, by ſending it unto us.

When he had made his Prayer, he preſently found the Boat he was in, moveable and unbound; whereas all the reſt remained ſtill faſt; And taking that for an aſſurance of Leave to approach, he cauſed the Boat to be ſoftly, and with ſilence rowed towards the Pillar, *But ere he came near it, the* Pillar *and* Croſſe *of* Light *brake up; and caſt it ſelf abroad, as it were into a Firmament of many Starres; which alſo vaniſhed ſoon after, and there was nothing left to be ſeen, but a ſmall* Ark, *or* Cheſt *of* Cedar, *dry, and not wet at all with water, though it ſwam. And in the Fore-end of it, which was towards him, grew a ſmall green Branch of Palm; And when the wiſe man had taken it with all reverence into his Boat, it opened of it ſelf, & there was found in it a* Book, *& a* Letter; *Both written in fine Parchment, & wrapped in Sindons of Linnen. The* Book *contained all the* Canonical Books *of the* Old *and* New Teſtament,

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according as you have them; (For we know well what the Churches *with you receive;) And the* Apocalypse *it self; And some other* Books *of the* New Testament, *which were not at that time written, were nevertheless in the* Book. *And for the* Letter, *it was in these words.*

I *Bartholomew*, a Servant of the Highest, and Apostle of *Jesus Christ*, was warned by an Angel that appeared to me, in a vision of Glory, that I should commit this *Ark* to the Floods of the Sea. Therefore I do testifie and declare, unto that People, where God shall ordain this Ark to come to Land, that in the same day is come unto them Salvation, and Peace, and Good Will from the *Father*, and from the *LORD JESUS*.

There was also in both these Writings, as well the Book, *as the* Letter, *wrought a great Miracle, Conform to that of the* Apostles, *in the Original* Gift *of* Tongues. *For there being at that time, in this Land,* Hebrews, Persians *and* Indians, *besides the Natives, every one read upon the* Book, *and* Letter, *as if they had been written in his own Language. And thus was this Land saved from Infidelity; (as the Remain of the Old World was from Water) by an* Ark, *through the Apostolical and Miraculous* Evangelisme *of* St. Bartholomew. And here he paused, and a Messenger came, and called him forth from us. So this was all that passed in that Conference.

The next Day, the same Governor came again to us, immediately after Dinner, and excused himself, saying; *That the Day before he was called from us somewhat abruptly, but now he would make us amends, and spend time with us, if we held his Company and Conference agreeable*: We answered; *That we held it so agreeable; and pleasing to us, as we forgot both Dangers past, and Fears to come, for the time we heard him speak; And that we thought an Hour spent with him, was worth Years of our former life.* He bowed himself a little to us, and after we were set again, he said; *Well, the Questions are on your part.* One

of

of our Number ſaid, after a little Pauſe ; *That there was a Matter, we were no leſs deſirous to know, then fearfull to ask, leſt we might preſume too far. But incouraged by his rare Humanity toward us, (that could ſcarce think our ſelves ſtrangers, being his vowed and profeſſed Servants,) we would take the Hardneſs to propound it : Humbly beſeeching him, if he thought it not fit to be anſwered, that he would pardon it, though he rejected it.* We ſaid : *We well obſerved thoſe his words, which he formerly ſpake, That this happy Iſland, where we now ſtood, was known to few, and yet knew moſt of the Nations of the World ; which we found to be true, conſidering they had the Languages of* Europe, *and knew much of our State and Buſineſs : And yet we in* Europe (*notwithſtanding all the remote Diſcoveries, and Navigations of this laſt Age*) *never heard any of the leaſt Inkling or Glimpſe of this Iſland. This we found wonderfull ſtrange ; for that all Nations have Enterknowledge one of another, either by Voyage into Foreign Parts, or by Strangers that come to them : And though the Traveller into a Foreign Country, doth commonly know more by the Eye, than he that ſtayed at home can by relation of the Traveller ; Yet both ways ſuffice to make a mutual Knowledge, in ſome degree, on both parts. But for this Iſland, we never heard tell of any Ship of theirs, that had been ſeen to arrive upon any ſhore of* Europe ; *No, nor of either the* Eaſt, *or* Weſt Indies, *nor yet of any Ship of any other part of the World, that had made return for them. And yet the Marvel reſted not in this. For the Situation of it (as his Lordſhip ſaid) in the ſecret Conclave of ſuch a vaſt Sea mought cauſe it. But then, that they ſhould have Knowledge of the Languages, Books, Affairs, of thoſe that lie ſuch a diſtance from them, it was a thing we could not tell what to make of ; For that it ſeemed to us a condition and Propriety of Divine Powers and Beings, to be hidden and unſeen to others, and yet to have others open, and as in a light to them.* At this ſpeech the Governor gave a gracious ſmile, and ſaid ; *That we did well to ask pardon for this Queſtion we now asked ; For that it imported, as if we thought this Land a Land of Magicians, that ſent forth Spirits of the Aire into all parts, to bring them News and Intelligence of other Countries.* It was anſwered

by

by us all, in all possible humbleness, but yet with a Countenance taking Knowledge, that we knew that he spake it but merily. *That we were apt enough to think, there was somewhat supernatural in this Island, but yet rather as Angelical, than Magical. But to let his Lordship know truly, what it was that made us tender and doubtfull to ask this Question, it was not any such conceit, but because we remembred, shee had given a Touch in his former Speech, that this Land had Laws of Secrecy touching Strangers*: To this he said; *You remember it aright: And therefore in that I shall say to you, I must reserve some particulars; which it is not lawfull for me to reveal; but there will be enough left to give you satisfaction.*

You shall understand (that which perhaps you will scarce think credible) that about three thousand Years ago, or somewhat more, the Navigation of the World (especially for remote Voyages) was greater than at this Day. Do not think with your selves, That I know not how much it is increased with you, within these three-score Years: I know it well; And yet I say, greater then, than now: Whether it was, that the example of the Ark, *that saved the Remnant of Men, from the* universal Deluge, *gave Men confidence to adventure upon the waters; Or what it was; but such is the truth. The* Phœniceans *and especially the* Tyrians, *had great Fleets. So had the* Carthaginians *their Colony, which is yet further West. Toward the East the Shipping of* Egypt, *and of* Palestina, *was likewise great.* China *also, and the great* Atlantis, *(that you call* America*) which have now but Iunks, and Canoas, abounded then in tall Ships. This Island, (as appeareth by faithfull Registers of those times) had then fifteen hundred strong Ships of great content. Of all this, there is with you sparing Memory, or none; But we have large Knowledge thereof.*

At that time, this Land was known and frequented by the Ships and Vessels of all the Nations beforenamed, and (as it cometh to pass) they had many times Men of other Countries, that were no Saylers, that came with them; as Persians, Chaldeans, Arabians, *So as almost all Nations of Might and Fame resorted hither; Of whom, we have some Stips, and little Tribes with us, at this day: And for our own Ships, they went sundry Voyages, as well to your*

Streights,

Streights, *which you call the* Pillars *of* Hercules, *As to other parts in the* Atlantique *and* Mediterrane Seas; *As to* Paguin, (*which is the ſame with* Cambalaine) *and* Quinzy, *upon the Oriental Seas, as far as to the Borders of the Eaſt* Tartary.

At the ſame time, and an Age after, or more, the Inhabitants of the great Atlantis *did flouriſh. For though the Narration and Deſcription which is made by a great* Man *with you, that the Deſcendents of* Neptune *planted there; and of the Magnificent Temple, Palace, City, and Hill; and the manifold ſtreams of goodly Navigable Rivers, which (as ſo many Chains) invironed the ſame Site, and Temple; And the ſeveral Degrees of Aſcent, whereby Men did climbe up to the ſame, as if it had been a* Scala Cœli; *be all Poeticall and Fabulous: Yet ſo much is true, that the ſaid Country of* Atlantis; *As well that of* Peru *then called* Coya, *as that of* Mexico, *then named* Tyrambel, *were mighty and proud Kingdomes, in Arms, Shipping, and Riches: So mighty, as at one time, (or at leaſt within the ſpace of ten years,) they both made two great Expeditions; They of* Tyrambel *through the* Atlantique *to the* Mediterrane Sea; *and they of* Coya, *through the South Sea upon this our Iſland: And for the former of theſe, which was into* Europe, *the ſame Author amongſt you (as it ſeemeth) had ſome relation from the* Egyptian Prieſt, *whom he citeth. For aſſuredly, ſuch a thing there was. But whether it were the Antient* Athenians, *that had the glory of the Repulſe, and Reſiſtance of thoſe Forces, I can ſay nothing: But certain it is, there never came back, either Ship or Man from that Voyage. Neither had the other Voyage of thoſe of* Coya *upon us, had better fortune, if they had not met with enemies of greater clemency. For the King of this Iſland, (by name* Altabin) *a wiſe Man, and a great Warrier; Knowing well both his own ſtrength, and that of his Enemies; handled the matter ſo, as he cut off their Land-Forces, from their Ships, and entoyled both their Navy, and their Camp, with a greater power than theirs, both by Sea and Land: And compelled them to render themſelves without ſtriking ſtroke: And after they were at his Mercy, contenting himſelf only with their Oath, that they ſhould no more bear Arms againſt him, diſmiſſed them in all ſafety. But the* Divine revenge

overtook not long after those proud Enterprises. For within less than the space of one Hundred Years, the Great Atlantis was utterly lost and destroyed: Not by a great Earth-quake, as your Man saith; (For that whole Tract is little subject to Earth quakes;) But by a particular Deluge, or Inundation; These Countries having, at this Day, farre greater Rivers, and farre higher Mountains, to pour down Waters, than any part of the Old World. But it is true, that the same Inundation was not deep; Not past forty foot, in most places, from the Ground; So that although it destroyed Man and Beast generally, yet some few wild Inhabitants of the Wood escaped; Birds also were saved by flying to the High Trees and Woods. For as for men, although they had Buildings in many places, higher than the Depth of the Water; Yet that Inundation, though it were shallow, had a long Continuance; whereby they of the Vale, that were not drowned, perished for want of Food, and other things necessary. So as marvell you not at the thin Population of America, nor at the Rudeness & Ignorance of the People; for you must account your Inhabitants of America as a young People younger a thousand years, at the least, than the rest of the World: For that there was so much time, between the Universal Flood, and their Particular Inundation. For the poor Remnant of Humane Seed, which remained in their Mountains, Peopled the Countrie again slowly, by little and little; And being simple and a savage People (Not like Noah and his Sons, which was the chief Family of the Earth) they were not able to leave Letters, Arts, and Civility to their Posterity; And having likewise in their Mountainous Habitations been used, (in respect of the Extreme Cold of those Regions) to cloath themselves with the Skinnes of Tygers, Beares, and great Hary Coats, that they have in those Parts; When after they came down into the Valley, and found the intolerable Heats which are there, and knew no means of lighter Apparell; they were forced to begin the custome of going Naked, which continueth at this day. Only they take great Pride and delight, in the Feathers of Birds; And this also they took from those their Ancestors of the Mountains, who were invited unto it, by the infinite Flight of Birds, that came up to the high Grounds, while the Waters stood below. So you see, by this main Accident of Time,

Time, we left our Traffique with the Americans, *with whom, of all others, in regard, they lay neareſt to us, we had moſt Commerce. As for the other Parts of the World, it is moſt manifeſt,] that in the Ages following, (whether, it were in reſpect of Warres, or by a Natural Revolution of time,) Navigation did every where greatly decay; And ſpecially, farre Voyages, (the rather by the Uſe of Gallies, and ſuch Veſſels as could hardly brook the Ocean) were altogether left and omitted. So then, that part of Entercourſe, which could be from other Nations, to ſayl to us; you ſee how it hath long ſince ceaſed; Except it were by ſome rare Accident, as this of yours. But now of the Ceſſation of that other Part of Entercourſe, which might be by our Sayling to other Nations, I muſt yield you ſome other Cauſe. For I cannot ſay, (if I ſhould ſay truly,) but our Shipping, for Number, Strength, Mariners, Pylots, and all things that appertain to Navigation, is as great as ever; And therefore why we ſhould ſit at home, I ſhall now give you an account by it ſelf; And it will draw nearer, to give you ſatisfaction, to your principall Queſtion.*

There reigned in this Iſland, about 1900 *years ago, a* King, *whoſe memory of all others we moſt adore; Not ſuperſtitiouſly, but as a Diviue Inſtrument, though a Mortal Man: his Name was* Salomona: *And we eſteem him as the Law-giver of our Nation. This* King *had a* large heart, *inſcrutable for good; and was wholly bent to make his Kingdome and People Happy. He therefore taking into conſideration, how ſufficient and ſubſtantive this Land was, to maintain it ſelf without any ayd (at all) of the Foreiner; Being* 5600 *Mile in Circuit, and of rare Fertility of Soyl, in the greateſt part thereof; And finding alſo the Shipping of this Country might be plentifully ſet on work, both by Fiſhing, and by Tranſportations from Port to Port, and likewiſe by Sayling, unto ſome ſmall Iſlands that are not farre from us, and are under the Crown and Laws of this* State, *And recalling into his Memory, the happy and flouriſhing Eſtate, wherein this Land then was; So as it might be a thouſand waies altered to the worſe, but ſcarce any one way to the better; thought nothing wanted to his Noble and Heroical Intentions, but only (as farre as Humane foreſight might reach) to give perpetuity to that, which was in his time*

ſo happily eſtabliſhed; therefore amongſt his other Fundamental Laws of this Kingdome, he did ordain, the Interdicts and Prohibitions, which we have touching Entrance of Strangers; which at that time (though it was after the Calamity of America) *was frequent; Doubting Novelties and Commixture of Manners. It is true, the like Law, againſt the admiſſion of Strangers without Licence, is an ancient Law, in the Kingdome of* China, *and yet continued in uſe. But there it is a poor thing; And hath made them a curious, ignorant, fearfull, fooliſh Nation. But our* Law-giver *made his Law of another temper. For firſt, he hath preſerved all points of Humanity, in taking Order, and making Proviſion for the Relief of Strangers diſtreſſed; whereof you have taſted.* At whith Speech (as reaſon was) we all roſe up, and bowed our ſelves. He went on, *That King alſo ſtill deſiring to joyn Humanity and Policy together; And thinking it againſt Humanity, to detain Strangers here againſt their Wills; and againſt Policy, that they ſhould return, and diſcover their knowledge of this Eſtate, he took this Courſe: He did ordain, that of the Strangers, that ſhould be permitted to Land, as many (at all times) might depart as would; But as many as would ſtay, ſhould have very good Conditions, and Means to live, from the* State. *Wherein he ſaw ſo farre, that now in ſo many Ages ſince the Prohibition, we, have memory, not of one Ship that ever returned, and but of thirteen Perſons only, at ſeveral times; that choſe to return in our Bottomes. What thoſe few that returned, may have reported abroad, I know not. But you muſt think, Whatſoever they have ſaid, could be taken where they came, but for a Dream. Now for our Travelling from hence into Parts abroad, our* Law-giver *thought fit, altogether to reſtrain it. So it is not in* China. *For the* Chineſes *ſail where they will, or can; which ſheweth, that their Law of keeping out ſtrangers, is a Law of Puſillanimity and fear: But this reſtraint of ours, hath one only Exception, which is admirable; Preſerving the good which commeth by communicating with Strangers, and avoiding the Hurt: And I will now open it to you. And here I ſhall ſeem a little to digreſs, but you will by and by find it pertinent: Ye ſhall underſtand, (my dear friends,) that amongſt the Excellent acts of that* King, *one above all hath the preheminence. It was*

the

the Erection, and Inſtitution of an Order, *or* Society, *which we call* Salomons houſe. *The Nobleſt Foundation, (as we think, that ever was upon the Earth: And the Lanthorne of this Kingdome. It is dedicated to the Study of the* Works *and* Creatures *of* GOD. *Some think it beareth the Founders Name a little corrupted, as if it ſhould be* Salomons Houſe. *But the Records write it, as it is ſpoken. So as I take it to be denominate of the* King *of the* Hebrews, *which is famous with you, and no ſtranger to us; For we have ſome Parts of his Works, which with you are loſt; Namely, that* Natural Hiſtory *which he wrote of all* plants, *from the* Cedar *of* Libanus, *to the* Moſs that groweth out of the Wall. *And of all* things that have Life and Motion. *This maketh me think that our* King *finding himſelf to Symbolize in many things, with that* King *of the* Hebrews (*which lived many years before him*) *honored him with the Title of this Foundation. And I am the rather induced to be of this Opinion, for that I find in ancient Records, this* Order *or* Society *is ſometimes called* Salomons Houſe; *And ſometimes the* Colledge *of* the Six dayes Works; *whereby I am ſatisfied, That our Excellent* King *had learned from the* Hebrews, *That* GOD *had created the World, and all that therein is, within ſix dayes; And therefore he inſtituted that* Houſe, *for the finding out of the true Nature of all things (whereby* GOD *might have the more Glory in the Workmanſhip of them, and Men the more Fruit in their Uſe of them) did give it alſo that ſecond Name. But now to come to our preſent purpoſe. When the* King *had forbidden, to all his People, Navigation in any Part, that was not under his Crown, he made nevertheleſs this Ordinance; that every twelve years there ſhould be ſet forth, out of this* Kingdom, *two Ships, appointed to ſeveral Voyages; that in either of theſe Ships, there ſhould be a Miſſion of three of the* Fellows, *or* Brethren *of* Salomons Houſe; *whoſe Errand was only to give us Knowledge of the Affairs and State of thoſe Countries to which they were deſigned; And eſpecially of the Sciences, Arts, Manufactures, and Inventions of all the World, and withall to bring unto us, Books, Inſtruments, and Paterns, in every kind: That the Ships, after they had landed the* Brethren, *ſhould return; And that the* Brethren *ſhould ſtay abroad till the new Miſſion. The ſhips are not otherwiſe fraught then with ſtore*

of

of Victuals, and good quantity of Treaſure to remaine with the Brethren, *for the buying of ſuch Things, and rewarding of ſuch Perſons, as they ſhould think fit. Now for me to tell you, how the vulgar ſort of Mariners are contained from being diſcovered at Land; And how they that muſt be put on ſhoare for any time, colour themſelves under the Names of other Nations; And to what places theſe Voyages have been deſigned; And what places of Rendevouz are appointed for the new Miſſions; And the like Circumſtances of the Practique; I may not do it; Neither is it much to your deſire. But thus you ſee we maintain a Trade, not for Gold, Silver, or Jewels; Nor for Silks; Nor for Spices; Nor any other Commodity of Matter; But only for* Gods *firſt Creature, which was* Light: *To have* Light (*I ſay*) *of the growth of all Parts of the World.* And when he had ſaid this, he was ſilent; And ſo were we all. For indeed we were all aſtoniſhed, to hear ſo ſtrange things ſo probably told. And he perceiving that we were willing to ſay ſomewhat, but had it not ready, in great Courteſie took us off, and deſcended to ask us Queſtions of our Voyage and Fortunes, and in the end concluded that we might do well to think with our ſelves, what time of ſtay we would demand of the State; and bad us not to ſcant our ſelves: For he would procure ſuch time as we deſired. Whereupon we all aroſe up and preſented our ſelves to kiſs the skirt of his Tippet, but he would not ſuffer us; and ſo took his leave. But when it came once amongſt our People, that the State uſed to offer Conditions to Strangers, that would ſtay, we had work enough to get any of our Men to look to our ſhip; And to keep them from going preſently to the Governor, to crave conditions. But with much ado we refrained them, till we might agree what courſe to take.

We took our ſelves now for Freemen, ſeeing there was no danger of our utter Perdition; And lived moſt joyfully, going abroad, and ſeeing what was to be ſeen, in the City and places adjacent, within our *Tedder*; And obtaining acquaintance with many of the City, not of the meaneſt Quality; at whoſe hands we found ſuch humanity, and ſuch a Freedome and deſire to take Strangers, as it were, into their Boſome, as

was

was enough to make us forget all that was dear to us, in our own Countries: And continually we met with many things, right worthy of obſervation, and Relation: As indeed, if there be a Mirror in the World, worthy to hold Mens Eyes, it is that Country. One day there were two of our Company bidden to a *Feaſt*, of the *Family*, as they call it. A moſt natural, Pious, and Reverend Cuſtom it is, ſhewing that Nation to be compounded of all goodneſs. This is the manner of it. It is granted to any man that ſhall live to ſee thirty Perſons, deſcended of his Body, alive together, and all above three years old, to make this *Feaſt*, which is done at the coſt of the State. The Father of the *Family*, whom they call the *Tirſan*, two days before the *Feaſt*, taketh to him three of ſuch Friends as he liketh to chuſe: And is aſſiſted alſo by the Governor of the City, or Place, where the *Feaſt* is celebrated; and all the Perſons of the *Family*, of both Sexes, are ſummoned to attend him. Theſe two days the *Tirſan* ſitteth in conſultation, concerning the good Eſtate of the *Family*. There, if there be any Diſcord or Suites between any of the *Family*, they are compounded and appeaſed. There, if any of the Family be diſtreſſed or decayed, order is taken for their Relief, and competent means to live. There, if any be ſubject to vice, or take ill Courſes, they are reproved, and Cenſured. So likewiſe, Direction is given touching Marriages, and the Courſes of Life, which any of them ſhould take, with divers other the like Orders and Advices. The Governor aſſiſteth to the end, to put in Execution, by his Publick Authority the Decrees and orders of the *Tirſan*, if they ſhould be diſobeyed, though that ſeldome needeth; Such Reverence and obedience they give, to the Order of Nature. The *Tirſan* doth alſo then ever chuſe one man from amongſt his Sons, to live in Houſe with him: Who is called, ever after the *Son of the Vine*. The Reaſon will hereafter appear. On the *Feaſt* day, the *Father*, or *Tirſan*, cometh forth after Divine Service into a large Room where the *Feaſt* is celebrated; Which Room hath an Half-Pace at the upper end. Againſt the wall in the middle of the Half-Pace, is a Chair placed

placed for him, with a Table and Carpet before it. Over the Chair is a State, made Round or Ovall, and it is of Ivy; An Ivy somewhat whiter then ours, like the Leaf of a Silver Aspe, but more shining; For it is green all winter. And the State is curiously wrought with Silver and Silk of divers Colours, broiding or binding in the Ivy; And is ever of the work, of some of the Daughters of the Family; And veiled over at the Top; with a fine Net of Silk and Silver. But the Substance of it is true Ivy; whereof, after it is taken down, the Friends of the Family are desirous to have some Leaf or Sprig to keep. The *Tirsan* cometh forth with all his Generation or Linage, the Males before him, and the Females following him; And if there be a Mother, from whose Body the whole Linage is descended, there is a Traverse placed in a Loft above on the right hand of the Chair, with a privy Door, and a Carved Window of Glass, leaded with Gold and Blew; where she sitteth, but is not seen. When the *Tirsan* is come forth, he sitteth down in the Chair; And all the Linage place themselves against the Wall, both at his Back, and upon the Return of the Half-Pace, in Order of their years, without difference of Sex, and stand upon their Feet. When he is set, the Room being always full of Company; but well kept, and without Disorder; after some pause there commeth in from the lower end of the Room, a *Taratan*, (which is much as an *Herald*) And on either side of him two *yong Lads*; whereof one carrieth a Scrowl of their shining yellow parchment; And the other a cluster of Grapes of Gold, with a long foot or Stalk. The *Herald*, and *Children*, are clothed with Mantles of Sea-water, Green Sattin; But the *Heralds* Mantle is streamed with Gold, and hath a train. Then the *Herald* with three Courtesies, or rather inclinations, cometh up as far as the Half-Pace; And there first taketh into his Hand the Scrowl. This Scrowl is the *Kings Charter*, containing Gift of Revenew, and many Priviledges, Exemptions and points of Honor, granted to the *Father* of the *Family*; And it is ever stiled and directed, *To such an one, Our well-beloved Friend and Creditor*: Which is a

Title

Title proper only to this Caſe. For, they ſay, the King is Debter to no Man, but for Propagation of his Subjects; the Seal ſet to the *Kings Charter*, is the Kings Image, Imboſſed or moulded in Gold; And though ſuch *Charters* be expedited of Courſe, and as of Right, yet they are varied by diſcretion, according to the Number and Dignity of the *Family*. This *Charter* the *Herald* readeth aloud; And while it is read, the *Father* or *Tirſan*, ſtandeth up, ſupported by two of his Sons; ſuch as he chooſeth. Then the *Herald* mounteth the Half-Pace, and delivereth the *Charter* into his Hand: And with that that there is an Acclamation, by all that are preſent, in their Language, which is thus much; *Happy are the People of Benſalem*. Then the *Herald* taketh into his Hand from the other Child, the Cluſter of Grapes, which is of Gold; Both the Stalk, and the Grapes. But the Grapes are daintily enamelled; And if the Males of the *Family* be the greater number, the Grapes are enamelled Purple, with a little Sun ſet on the top; If the Females, then they are enamelled into a greeniſh yellow, with a Creſſant on the top. The Grapes are in number as many as there are Deſcendants of the *Family*. This Golden Cluſtre, the *Herald* delivereth alſo to the *Tirſan*; who preſently delivereth it over to that Son, that he had formerly choſen, to be in houſe with him: Who beareth it before his *Father*, as an enſign of Honour, when he goeth in Publike ever after; And is thereupon called *the Son of the Vine*. After this Ceremony ended, the *Father* or *Tirſan* retireth; And after ſome time commeth forth again to Dinner, where he ſitteth alone under the State, as before; And none of his Deſcendants ſit with him, of what Degree or Dignity ſoever, except he hap to be of *Salomons houſe*. He is ſerved only by his own Children, ſuch as are Male; who perform unto him all ſervice of the Table upon the Knee; And the Women only ſtand about him, leaning againſt the Wall. The Room below his Half-pace, hath Tables on the ſides for the Gueſts that are bidden; who are ſerved with great and comely order; And toward the end of Dinner (which in the greateſt Feaſts

with them, laſteth never above an Hour and an half) there is an *Hymn* ſung, varied according to the Invention of him that compoſed it; (for they have excellent Poeſie:) But the Subject of it is (alwaies) the praiſes of *Adam*, and *Noah*, and *Abraham*; Whereof the former two Peopled the World, and the laſt was the *Father* of the *Faithfull*: concluding ever with a Thanksgiving for the *Nativity* of our *Saviour*, in whoſe Birth, the Births of all are only Bleſſed. Dinner being done, the *Tirſan* retireth again; And having withdrawn himſelf alone into a place, where he maketh ſome private Prayers, he commeth forth the third time, to give the Bleſſing; with all his Deſcendants, who ſtand about him as at the firſt. Then he calleth them forth by one and by one, by name, as he pleaſeth, though ſeldome the Order of Age be inverted. The perſon that is called, (the Table being before removed,) kneeleth down before the Chair, and the *Father* layeth his Hand upon his Head, or her Head, and giveth the Bleſſing in theſe words: *Son of Benſalem*, (*or Daughter of Benſalem*,) *thy Father ſaith it*; *the Man by whom thou haſt Breath and Life ſpeaketh the word*; *The bleſſing of the Everlaſting Father, the Prince of Peace, and the Holy Dove be upon thee, and make the daies of thy Pilgrimage good and many*. This he ſaith to every of them; And that done, if there be any of his Sons of eminent Merit and Vertue, (ſo they be not above two,) he calleth for them again; and ſaith, laying his Arm over their ſhoulders, they ſtanding; *Sonnes, it is well you are born, give God the praiſe, and perſevere to the end*. And withall delivereth to either of them a Jewell, made in the Figure of an Ear of Wheat, which they ever after wear in the front of their Turban, or Hat. This done, they fall to Muſick and dances, and other recreations, after their manner, for the reſt of the day. This is the full order of that *Feaſt*.

By that time, ſix or ſeven daies were ſpent, I was fallen into ſtraight Acquaintance with a *Merchant* of that *City*, whoſe Name was *Joabin*. He was a *Jew* and *Circumciſed*: For they have ſome few ſtirps of *Jews*, yet remaining among them, whom

whom they leave to their own Religion. Which they may the better do, becauſe they are of a farre differing Diſpoſition from the *Jews* in other parts. For whereas they hate the Name of CHRIST, and have a ſecret inbred Rancour againſt the People among whom they live; theſe (contrariwiſe) give unto our SAVIOUR many high Attributes, and love the *Nation* of *Benſalem*, extremely. Surely this Man, of whom I ſpeak, would ever acknowledge, that CHRIST was born of a *Virgin*; and that he was more than a Man: And he would tell how GOD Made him Ruler of the *Seraphims*, which guard his Throne; And they call him alſo the *Milken way*, and the *Eliah* of the *Meſſiah*; and many other high Names; which though they be Inferiour to his Divine Majeſty, yet they are far from the Language of other *Jews*. And for the Country of *Benſalem*, this Man would make no end of commending it, Being deſirous by Tradition among the *Jews* there, to have it beleeved, that the People thereof were of the generation of *Abraham*, by another Son, whom they call *Nachoran*; And that *Moſes* by a ſecret *Cabala* ordained the Laws of *Benſalem* which they now uſe; And that when the *Meſſiah* ſhould come, and ſit in his Throne at *Hieruſalem*, the King of *Benſalem* ſhould ſit at his feet, whereas other Kings ſhould keep a great diſtance. But yet ſetting aſide theſe *Jewiſh* Dreams, the Man was a wiſe Man, and learned, and of great Policy, and excellently ſeen in the Laws and Cuſtomes of that Nation. Amongſt other Diſcourſes, one day I told him, I was much affected with the Relation I had, from ſome of the Company, of their Cuſtome, in holding the *Feaſt* of the *Family*; for that (me thought) I had never heard of a Solemnity, wherein Nature did ſo much preſide. And becauſe Propagation of Families, proceedeth from the Nuptial Copulation, I deſired to know of him, what Laws and Cuſtomes they had concerning Mariage; and whether they kept Mariage well; and whether they were tyed to one Wife? For that where Population is ſo much affected, and ſuch as with them it ſeemed to be, there is commonly per-

miſſion of *Plurality* of *Wives*. To this he ſaid; *You have reaſon for to commend that excellent Inſtitution of the* Feaſt *of the* Family; *And indeed we have Experience, that thoſe Families that are Partakers of the Bleſſings of that Feaſt, do flouriſh and proſper ever after, in an extraordinary manner. But hear me now, and I will tell you what I know. You ſhall underſtand, that there is not under the Heavens ſo chaſte a Nation, as this of* Benſalem; *Nor ſo free from all Pollution or foulneſs. It is the Virgin of the World. I remember, I have read in one of your* Europæan *Books, of an holy* Hermit *amongſt you, that deſired to ſee the* Spirit *of* Fornication, *and there appeared to him, a little foule ugly* Æthiope: *But if he had deſired to ſee the* Spirit *of* Chaſtity *of* Benſalem, *it would have appeared to him in the likeneſs of a fair beautifull* Cherubine. *For there is nothing, amongſt Mortal Men, more fair and admirable, than the Chaſte Mindes of this People. Know therefore, that with them there are no Stewes, no diſſolute Houſes, no Curtiſans, nor any thing of that kind. Nay they wonder (with deteſtation) at you in* Europe, *which permit ſuch things. They ſay you have put Mariage out of Office: For Mariage is ordained a Remedy for unlawfull Concupiſcence; And Naturall Concupiſcence ſeemeth as a ſpurre to Mariage. But when Men have at hand a Remedy more agreeable to their corrupt Will, Mariage is almoſt expulſed. And therefore there are with you ſeen infinite Men, that marry not, but chuſe rather a libertine and impure ſingle life, than to be yoaked in Mariage; And many that do mary, mary late, when the Prime and Strength of their Years is paſt. And when they do mary, what is Mariage to them, but a very Bargain; Wherein is ſought Alliance, or Portion, or Reputation, with ſome deſire (almoſt indifferent) of Iſſue; And not the faithfull Nuptial Union of Man and Wife, that was firſt inſtituted. Neither is it poſſible, that thoſe that have caſt away ſo baſely, ſo much of their Strength, ſhould greatly eſteem Children (being of the ſame Matter) as chaſte Men do. So likewiſe during Mariage is the Caſe much amended, as it ought to be if thoſe things were tolerated only for neceſſity; No, but they remain ſtill as a very affront to Mariage: The Haunting*

ting of thoſe diſſolute places, or reſort to Courtezans, are no more puniſhed in Maried men, than in Batchelers. And the depraved Cuſtome of Change, and the delight in Meretricious Embracements, (where ſinne is turned into Art,) maketh Mariage a dull thing, and a kind of Impoſition, or Tax. They hear you defend theſe things; as done to avoid greater Evils; As Advoutries, Deflouring of Virgins, Unnatural Luſt, and the like. But they ſay, this is a prepoſterous Wiſdome; and they call it Lots offer, *who to ſave his Gueſts from abuſing, Offered his Daughters: Nay they ſay further, That there is little gained in this; For that the ſame Vices and Appetites do ſtill remain and abound; Unlawfull Luſt being like a Furnace, that if you ſtop the Flames altogether, it will quench, but if you give it any vent, it will rage. As for Maſculine love, they have no touch of it; And yet there are not ſo faithfull and inviolate Friendſhips, in the World again, as are there; And to ſpeak generally, (as I ſaid before,) I have not read of any ſuch Chaſtity, in any People, as theirs. And their uſual ſaying is,* That whoſoever is unchaſte cannot reverence himſelf: *And they ſay,* That the Reverence of a Mans ſelf, is, next Religion, the chiefeſt bridle of all Vices. And when he had ſaid this, the good *Jew* pauſed a little: Whereupon I far more willing to hear him ſpeak on, than to ſpeak my ſelf; yet thinking it decent, that upon his pauſe of ſpeech, I ſhould not be altogether ſilent, ſaid only this; *That I would ſay to him, as the* Widow *of* Sarepta *ſaid to* Elias; *That he was come to bring to Memory our Sinnes; And that I confeſs the* Righteouſneſs *of* Benſalem, *was greater than the* Righteouſneſs *of* Europe. At which ſpeech he bowed his Head, & went on this manner. *They have alſo many wiſe and excellent Laws touching* Mariage: *They allow no Poligamie: They have ordained that none do intermary or contract, untill a Month be paſt from their firſt interview.* Mariage *without conſent of Parents they do not make void, but they mulct it in the Inheritors: For the Children of ſuch* Mariages, *are not admitted to inherit, above a third Part of their Inheritance: I have read in a* Book *of one of your* Men, *of a* Feigned Common-wealth, *where the Maried couple are permitted:*

mitted, before they Contract, to ſee one another Naked. This they diſlike: for they think it a ſcorn, to give a Refuſal after ſo familiar Knowledge: But becauſe of many hidden Defects in Men and Womens Bodies; they have a more Civil way: for they have near every Town, a Couple of Pools, (*which they call* Adam *and* Eves Pools) *where it is permitted to one of the Friends of the Man, and another of the Friends of the Woman, to ſee them ſeverally bath Naked.*

And as we were thus in Conference, there came one that ſeemed to be a Meſſenger, in a rich Huke, that ſpake with the *Jew*: whereupon he turned to me and ſaid; *You will pardon me, for I am commanded away in haſte.* The next morning he came to me again, joyfully, as it ſeemed, and ſaid; *There is word come to the Governor of the City, that one of the* Fathers *of* Salomons Houſe, *will be here this day Seven-night: We have ſeen none of them this Dozen Years: His coming is in State, but the cauſe of his coming is ſecret; I will provide you, and your Fellows of a good ſtanding to ſee his Entry.* I thanked him and told him, *I was moſt glad of the News.* The day being come he made his Entry. He was a *Man* of middle Stature and Age, comly of perſon, and had an Aſpect as if he pitried men. He was cloathed in a Robe of fine black Cloth, with wide ſleeves, and a Cape. His under Garment was of excellent white Linnen down to the Foot, girt with a Girdle of the ſame; and a Sindon or Tippet of the ſame about his Neck. He had Gloves, that were curious, and ſet with Stone; And Shoes of Peach-colored Velvet. His Neck was bare to the Shoulders. His Hat was like a Helmet, or *Spaniſh Montera*; and his Locks cu led below it decently: They were of Colour brown. His Beard was cut round, and of the ſame colour with his Hair, ſomewhat light. He was carried in a rich Chariot, without wheels, Litter-wiſe, with two Horſes at either end, richly trapped in blew Velvet Embroydered; and two Footmen on each ſide in the like attire. The Chariot was all of Cedar, gilt and adorned with Chriſtal; ſave that the Fore-end had Pannels of Sapphires, ſet in borders of Gold,

and

and the Hinder-end the like of Emarauds of the *Perw* Colour. There was alſo a Sun of Gold, Radiant upon the Top, in the Midſt; and on the Top before, a ſmall *Cherub* of Gold, with Wings diſplayed. The Chariot was covered with cloath of Gold tiſſued upon Blew. He had before him fifty attendants, young Men all, in white *Satten* looſe Coats up to the Mid Leg, and Stockings of white Silk; and Shoes of blew Velvet; and Hats of blew Velvet; with fine Plums of divers colours, ſed round like Hat-bands. Next before the Chariot, went two men bare headed, in Linnen garments down to the foot, girt, and Shooes of blew Velvet, who carried the one a Croſier, the other a Paſtoral Staff like a Sheep-hook; Neither of them of Metal, but the Croſier of Balm-wood, the Paſtoral Staff of Cedar. Horſemen he had none, neither before nor behind his Chariot: As it ſeemeth, to avoid all Tumult and trouble. Behind his Chariot, went all the Officers and Principals of the Companies of the City. He ſate alone upon Cuſhions, of a kind of Excellent Pluſh, blew; And under his Foot curious Carpets of Silk of divers Colours, like the Perſian, but far finer. He held up his Bare Hand, as he went as bleſſing the people, but in Silence. The Street was wonderfully well kept; So that there was never any Army had their Men ſtand in better Battel-Array, than the People ſtood. The Windows likewiſe was not crouded, but every one ſtood in them, as if they had been placed. When the ſhew was paſt, the *Jew* ſaid to me; *I ſhall not be able to attend you as I would, in regard of ſome Charge the City hath laid upon me for the Entertaining of this great Perſon.* Three days after the *Jew* came again to me and ſaid; *Ye are happy men;* For *the* Father *of* Solomons Houſe *taketh knowledge of your being here, and commanded me to tell you, that he will admit all your Company to his preſence, and have private Conference with one of you, that ye ſhall chooſe: And for this hath appointed the next day after to morrow. And becauſe he meaneth to give you his Bleſſing, he hath appointed it in the Fore-Noon.* We came at our Day and Hour, and I was choſen by my Fellows for the private acceſs.

We

We found him in a fair Chamber, richly hanged, and carpetted under Foot, without any Degrees to the State, he was set upon a Low Throne richly adorned, and a rich Cloth of State over his head of blew Sattin Embroidered. He was alone, save that he had two Pages of Honor, on either Hand one, finely attired in White. His Under-Garments were the like that we saw him wear in the Chariot; But instead of his Gown, he had on him a Mantle with a Cape, of the same fine Black, fastened about him. When we came in, as we were taught, we bowed Low at our first Entrance; And when we were come near his Chair, he stood up, holding forth his Hand ungloved, and in Posture of Blessing; And we every one of us stooped down, and kissed the Hem of his Tippet. That done, the rest departed, and I remained. Then he warned the Pages forth of the Room, and caused me to sit down beside him, and spake to me thus in the *Spanish Tongue*.

GOD *blesse thee, my Son; I will give thee the greatest Jewel I have. For I will impart unto thee, for the love of God and Men, a Relation of the true State of* Salomons House. *Son to make you know the true State of* Salomons House, *I will keep this Order. First, I will set forth unto you the* End *of our* Foundation. *Secondly, the* Preparations *and* Instruments *we have for our* Works. *Thirdly, the several* Employments *and* Functions *whereto our* Fellows *are assigned.* And *fourthly, the* Ordinances *and* Rites *which we observe.*

The end of our Foundation *is the Knowledge of* Causes, *and Secret Motions of things; and the Enlarging of the bounds of* Humane Empire, *to the effecting of all things possible.*

The Preparations *and* Instruments *are these. We have large and deep* Caves *of several Depths: The deepest are sunk* 600 *Fathome: And some of them are digged and made under great Hills and Mountains: So that if you reckon together the Depth of the Hill, and the Depth of the* Cave, *they are (some of them) above three miles deep. For we find, that the Depth of an* Hill, *and the Depth of a* Cave *from the Flat, is the same Thing; both re-*

remote alike, from the Sun, and Heavens Beams, and from the open Air. These Caves we call the Lower Region. And we use them for all Coagulations, Indurations, Refrigerations, and Conservations of Bodies. We use them likewise for the Imitation of Natural Mines; And the Producing, also of New Artificial Metals, by Compositions and Materials which we use and lay there for many years. We use them also sometimes, (which may seem strange) for Curing of some Diseases, and for Prolongation of Life, in some Hermits that choose to live there, well accommodated of all things necessary, and indeed live very long; by whom also we learn many things.

We have Burials in several Earths, where we put divers Cements, as the Chineses do their Porcellane. But we have them in greater Variety, and some of them more fine. We also have great variety of Composts, and Soils, for the Making of the Earth Fruitfull.

We have High Towers; The Highest about half a Mile in Height; And some of them likewise set upon High Mountains: So that the Vantage of the Hill with the Tower, is in the Highest of them three Miles at least. And these Places we call the Upper Region; Accounting the Air between the High-Places, and the Low, as a Middle Region. We use these Towers, according to their several Heights, and Situations, for Insolation, Refrigeration, Conservation, And for the View of divers Meteors; As Winds, Rain, Snow, Hail; And some of the Fiery Meteors also. And upon them, in some Places, are Dwellings of Hermits, whom we visit sometimes, and instruct what to observe.

We have great Lakes, both Salt, and Fresh, whereof we have use for the Fish, and Fowl. We use them also for Burials, of some Natural Bodies: For we find a difference in things buried in Earth, or in Air below the Earth; and things buried in Water. We have also Pools, of which some do strain Fresh Water out of Salt; And others by Art do turn Fresh Water into Salt. We have also some Rocks in the Midst of the Sea; And some Bayes upon the Shore for some Works, wherein is required the Air and Vapour of the Sea. We have likewise violent Streams and Ca-

 racts,

taracts, *which ſerve us for many* Motions: *And likewiſe* Engines *for* Multiplying *and* Enforcing *of* Winds, *to ſet alſo on going divers* Motions.

We have alſo a Number of Artificial Wells *and* Fountains, *made in Imitation of the* Natural Sources *and* Bathes; *As tincted upon* Vitrioll, Sulphur, Steel, Braſſe, Lead, Nitre, *and other* Minerals: *And again, we have little* Wells *for* Infuſions *of many* Things, *where the* Waters *take the Vertue quicker and better, than in* Veſſels *or* Baſins. *And amongſt them we have a* Water, *which we call* water *of* Paradiſe, *being, by that we do it, made very Soveraign for* Health *and* Prolongation *of* Life.

We have alſo Great *and ſpacious* Houſes, *where we imitate and demonſtrate* Meteors; *As* Snow, Hail, Rain, *ſome* Artificial Rains *of* Bodies, *and not of* Water, Thunder, Lightnings; *Alſo* Generations *of* Bodies *in* Air; *As* Frogs, Flies, *and divers others.*

We have alſo certain Chambers, *which we call* Chambers *of* Health, *where we qualifie the* Air *as we think good and proper for the* Cure *of divers* Diſeaſes, *and* Preſervation *of* Health.

We have alſo fair and large Baths, *of ſeveral Mixtures, for the* Cure *of* Diſeaſes, *and the reſtoring of* Mans Body *from* Arefaction: *And other for the* Confiming *of it in* Strength *of* Sinews, vital Parts, *and the very* Juyce *and* Subſtance *of the* Body.

We have alſo large and various Orchards *and* Gardens; *Where in we do not ſomuch reſpect Beauty as Variety of Ground and Soil, proper for divers* Trees *and* Herbs: *And ſome very ſpacious, where* Trees *&* Berries *are ſet wherof we make divers Kinds of* Drinks, *beſides the* Vine-yards. *In theſe we practiſe likewiſe all Concluſions of* Grafting, *and* Inoculating, *as well of* Wild-Trees, *as* Fruit-Trees, *which produceth many Effects: And we make (by Art) in the ſame* Orchards, *and* Gardens, Trees, *and* Flowers, *to come earlier or later than their* Seaſons; *And to come up and bear more ſpeedily then by their* Natural Courſe *they do. We make them alſo by* Art *greater much than their* Nature; *And their* Fruit *greater, and ſweeter, and of differings* Taſte, Smell, Colour, *and* Figure, *from their* Nature. *And*

many

many of them we ſo Order, that they become of Medicinal Uſe.

We have alſo Means to make divers Plants *riſe, by* Mixtures *of* Earth *without* Seeds; *And likewiſe to make divers New* Plants, *differing from the vulgar*; *and to make one* Tree *or* Plant *turn into another.*

We have alſo Parks, *and* Incloſures *of all Sorts of* Beaſts *and* Birds, *which we uſe not only for view or Rareneſs, but likewiſe for* Diſſections *and* Tryals; *That thereby we may take light, what may be wrought upon the* Body *of* Man. *Wherein we find many ſtrange Effects*; *As* Continuing Life *in them, though divers* Parts, *which you account* Vital, *be periſhed, and taken forth*; Reſuſcitating *of ſome that ſeem* Dead *in* Appearance; *And the like. We try alſo all* Poyſons, *and other* Medicines *upon them, as well of* Chirurgery *as* Phyſick. *By* Art *likewiſe we make them* Greater *or* Taller *than their* Kind *is*; *And contrariwiſe* Dwarf *them and ſtay their* Growth: *We make them more* Fruitfull *and* Bearing *than their* Kind *is*; *And contrarywiſe* Barren *and not* Generative. *Alſo we make them differ in* Colour, Shape, Activity *many waies. We find Means to make* Commixtures *and* Copulations *of divers* Kinds; *which have produced many* New Kinds, *and them not* Barren, *as the general Opinion is. We make a number of* Kinds *of* Serpents, Worms, Flies, Fiſhes, *of* putrefaction; *whereof ſome are advanced (in effect) to be* perfect Creatures, *like* Beaſts, *or* Birds; *And have* Sexes, *and do* propagate. *Neither do we this by* Chance, *but we know before hand, of what* Matter *and* Commixture, *what* Kind *of thoſe* Creatures *will ariſe.*

We have alſo Particular Pools, *where we make* Trials *upon* Fiſhes, *as we have ſaid before of* Beaſts *and* Birds.

We have alſo Places *for* Breed *and* Generation *of thoſe* Kinds *of* Worms, *and* Flies, *which are of* Special Uſe; *ſuch as are with you your* Silkworms *and* Bees.

I will not hold you long with recounting of our Brew-houſes, Bake-houſes, *and* Kitchins, *where are made divers* Drinks, Breads, *and* Meats, *Rare and of ſpecial Effects.* Wines *we have of* Grapes; *And* Drinks *of other* Juyce, *of* Fruits, *of*

Grains, *and of* Roots; *And of* Mixtures *with* Honey, Sugar, Manna, *and* Fruits dried *and* decocted: *Alſo of the* Tears *or* Woundings *of* Trees; *And of the* Pulp *of* Canes. *And theſe* Drinks *are of Severall* Ages, *ſome to the* Age *or Laſt of forty years. We have* Drinks *alſo brewed with ſeveral* Herbs, *and* Roots, *and* Spices; *Yea, with ſeveral* Fleſhes, *and* White-Meats; *whereof ſome of the* Drinks *are ſuch as they are in effect* Meat *and* Drink *both: So that Divers, eſpecially in* Age, *doe deſire to live with them, with little or no* Meat, *or* Bread. *And above all we ſtrive to have* Drinks *of* Extreme Thin Parts; *To inſinuate into the* Body, *and yet without all* Biting Sharpneſs, *or* Fretting; *Inſomuch as ſome of them put upon the* Back *of your* Hand, *will, with a little ſtay paſs thorow to the* Palme, *and yet taſt* Mild *to the* Mouth. *We have alſo* Waters, *which we ripen in that faſhion, as they become* Nouriſhing; *So that they are indeed excellent* Drink; *And many will uſe no other.* Breads *we have of ſeveral* Grains, Roots, *and* Kernels; *Yea, and ſome of* Fleſh, *and* Fiſh, Dried; *With divers kinds of* Leavings, *and* Seaſonings: *So that ſome doe extremely move* Appetites; *Some doe nouriſh ſo, as Divers doe live of them, without any other* Meat; *Who live very long. So for* Meats, *we have ſome of them ſo* beaten, *and made* Tender, *and* mortified, *yet without all* Corrupting, *as a* Weak Heat *of the* Stomack *will turn them into good* Chilus; *As well as a* Strong Heat *would* Meat *otherwiſe prepared. We have ſome* Meats *alſo, and* Breads *and* Drinks, *which taken by Men, enable them to* Faſt *long after; and ſome other, that uſed, make the very* Fleſh *of* Mens Bodies *ſenſibly more* Hard *and* Tough; *And their* Strength *farr greater, than otherwiſe it would be.*

We have Diſpenſatories, *or* Shops *of* Medicines. *Wherein you may eaſily think, if we have ſuch* Varietie *of* Plants, *and* Living Creatures, *more than you have in* Europe, (*for we know what you have,*) *the* Simples, Druggs, *and* Ingredients *of* Medicines, *muſt likewiſe be in ſo much the greater* Variety. *We have them likewiſe of divers* Ages, *and long* Fermentations. *And for their* Preparations, *we have not only all Manner of Exquiſite*

quiſite Diſtillations, *and* Separations, *and eſpecially by* Gentle-Heats, *and* Percolations *through divers* Strainers, *yea, and* Subſtances; *But alſo Exact* Forms *of* Compoſition, *whereby they incorporate almoſt as they were* Natural Simples.

We have alſo divers Mechanical Arts, *which you have not*; *And* Stuffs *made by them*; *As* Papers, Linnen, Silks, Tiſſues, *dainty* Works *of* Feathers *of wonderfull Luſtre*; *excellent* Dies, *and manie others*: *And* Shops *likewiſe as well for ſuch as are not brought into Vulgar uſe amongſt us, as for thoſe that are. For you muſt know, that of the Things before recited, many of them are grown into uſe throughout the Kingdome*; *But yet, if they did flow from our* Invention, *we have of them alſo for* Patterns, *and* Principles.

We have alſo Furnaces *of great* Diverſities, *and that keep great* Diverſity *of* Heats: Fierce *and* Quick; Strong *and* Conſtant; Soft *and* Mild; Blown, Quiet, Drie, Moiſt; *And the like. But above all we have* Heats, *in Imitation of the* Sunns *and* Heavenly Bodies Heats, *that paſſe divers* inequalities, *and* (*as it were*) Orbs, Progreſſes, *and* Returns, *whereby we may produce admirable effects. Beſides, we have* Heats *of* Dungs; *and of* Bellies *and* Mawes *of* Living Creatures *and of their* Bloods *and* Bodies; *and of* Hayes *and* Herbs *laid up moiſt*; *of* Lime *unquenched*; *and ſuch like.* Inſtruments *alſo which generate* Heat *only by* Motion. *And further,* Places *for Strong* Inſolations; *And again,* Places *under the* Earth, *which by* Nature, *or* Art *yeeld* Heat. *Theſe divers* Heats *we uſe, As the* Nature *of the* Operation *which we intend, requireth.*

We have alſo Perſpective Houſes, *where we make* Demonſtration *of all* Lights, *and* Radiations: *And of all* Colours: *And out of* Things uncoloured *and* Tranſparent, *we can repreſent unto you all ſeveral* Colours; *Not in* Rain-bows, (*as it is in* Gemms, *and* Priſms,) *but of themſelves Single. We repreſent alſo all* Multiplications *of* Light, *which we carry to great* Diſtance: *and make ſo* Sharp, *as to diſcern ſmall* Points *and* Lines. *Alſo all* Colourations *of* Light. *All* Deluſions *and* Deceits *of the* Sight, *in* Figures, Magnitudes, Motions, Colours: *All* Demonſtrations *of* Shadows. *We find alſo divers Means yet unknown*

known to you, of Producing *of* Light, *originally, from divers* Bodies. *We procure means of Seeing* Objects Afar off; *As in the* Heaven, *and* Remote places: *And repreſent* Things Near *as* Afar off; *And* Things Afar off *as* Near; *Making* Feigned Diſtances. *We have alſo* Helps *for the* Sight *far above* Spectacles *and* Glaſſes *in uſe*; *We have alſo* Glaſſes *and* Means *to ſee* Small *and* Minute Bodies, *perfectly and diſtinctly*; *As the* Shapes *and* Colours *of* Small Flies *and* Worms, Grains, *and* Flaws, *in* Gemmes, *which cannot otherwiſe be ſeen.* Obſervations *in* Urine *and* Bloud *not otherwiſe to be ſeen. We make* Artificial Rain-Bows, Helo's *and* Circles *about* Light. *We repreſent alſo all manner of* Reflexions, Refractions, *and* Multiplication *of* Viſual Beams *of* Objects.

We have alſo Pretious Stones, *of all kinds, many of them of great Beauty and to you unknown*; Chryſtials *likewiſe*; *And* Glaſſes *of divers kinds*; *And amongſt them ſome of* Metals Vitrificated, *and other* Materials, *beſide thoſe of which you make* Glaſſe. *Alſo a number of* Foſſiles, *and* Imperfect Minerals *which you have not. Likewiſe* Loadſtones *of Prodigious Vertue*: *And other rare* Stones, *both* Natural *and* Artificial.

We have alſo Sound Houſes, *where we practiſe and demonſtrate all* Sounds, *and their* Generation. *We have* Harmonies *which you have not, of* Quarter-Sounds, *and leſſer* Slides *of* Sounds. *Diverſe* Inſtruments *of* Muſick *likewiſe to you unknown, ſome* ſweeter, *than any you have*; *With* Bells *and* Rings *that are dainty and ſweet. We repreſent* ſmall ſoundss *as* great *and* Deep; *Likewiſe* Great ſounds, Extenuate *and* ſharp; *We make diverſe* tremblings *and* Warblings *of* Sound *which in their* Original *are* Entire. *We repreſent and imitate all* Articulate ſounds *and* Letters, *and the* Voices *and* Notes *of* Beaſts *and* Birds. *We have certain* Helps, *which ſet to the* Eare *do further the* Hearing *greatly. We have alſo diverſe* ſtrange *and* Artificial Ecchoes Reflecting *the* Voice *many times, and as it were* toſſing *it: And ſome that give back the* Voice Lowder *than it came, ſome* ſhriller, *and ſome* Deeper; *Yea ſome rendring the* Voice, Differing *in the* Letters *or* Articulate

ticulate Sound, *from that they receive. We have all means to convey* Sounds *in* Trunks *and* Pipes, *in ſtrange* Lines *and* Diſtances.

We have alſo Perfume-houſes ; *wherewith we joyn alſo* Practiſes *of* Taſte. *We* Multiply Smells, *which may ſeem ſtrange. We* Imitate Smells, *making all* Smels *to breath out of other* Mixtures *than thoſe that give them. We make diverſe* Imitations *of* Taſte *likewiſe, ſo that they will deceive any* Mans Taſte. *And in this* Houſe *we contein alſo a* Confiture Houſe ; *where we make all* Sweet-Meats Drie *and* Moiſt ; *And divers pleaſant* Wines, Milks, Broaths, *and* Sallets, *far in greater Variety than you have.*

We have alſo Engine-Houſes, *where are prepared* Engines *and* Inſtruments *for all ſorts of* Motions. *There we imitate and practiſe to make* Swifter Motions, *than any you have, either out of your* Muskets, *or any* Engine *that you have: and to* Make *them, and* Multiply *them more* Eaſily, *and with* Small Force, *by* Wheeles *and other* Means : *and to make them* Stronger *and more* Violent, *than yours are* ; *Exceeding your greateſt* Cannons *and* Baſilisks. *We repreſent alſo* Ordinance *and* Inſtruments *of* War, *and* Engines *of all Kinds : and likewiſe new* Mixtures *and* Compoſitions *of* Gun-powder, Wild-Fires *burning in* Water, *and* Unquenchable : *Alſo* Fire-works *of all* Variety, *both for* Pleaſure, *and* Uſe. *We imitate alſo* Flights *of* Birds ; *We have ſome* Degrees *of* Flying *in the* Ayr. *We have* Ships *and* Boats *for* Going *under* Water, *and* Brooking *of* Seas ; *Alſo* Swimming-Girdles, *and* Supporters. *We have divers curious* Clocks ; *And other like* Motions *of* Returne : *And ſome* perpetual Motions. *We imitate alſo* Motions *of* Living Creatures, *by* Images *of* Men, Beaſts, Birds, Fiſhes, *and* Serpents ; *We have alſo a great Number of other Various* Motions, *ſtrange for* Equality, Fineneſs, *and* Subtility,

We have alſo a Mathematical Houſe, *where are repreſented all* Inſtruments, *as well of* Geometry, *as* Aſtronomy, *exquiſitely made.*

We

We have alſo Houſes *of* Deceits *of the* Senſes; *where we repreſent all manner of* Feats of Jugling, Falſe Apparitions, Impoſtures, *and* Illuſions; *And their* Fallacies. *And ſurely you will eaſily beleeve that we thrt have ſo many* Things *truly* Natural; *which induce* Admiration, *could in a* World *of* Particulars *deceive the* Senſes, *if we would diſguiſe thoſe* Things, *and labor to make them more* Miraculous. *But we do hate all* Impoſtures, *and* Lies: *Inſomuch as we have ſeverely forbidden it to all our* Fellows, *under paine of Ignominy and Fines, that they do not ſhew any* Natural Work *or Thing*, Adorned *or* Swelling; *but only* Pure *as it is, and without all* Affectation *of* Strangeneſs.

Theſe are (my Son) the Riches *of* Salomons-Houſe.

For the ſeveral Employments *and* Offices *of our* Fellows, *We have Twelve that Saile into* Foreign Countries *under the* Names *of other* Nations (*for our own we conceale*;) *Who bring us the* Books, *and* Abſtracts, *and* Patterns *of* Experiments *of all other* Parts. *Theſe we call* Merchants *of* Light.

We have Three that collect the Experiments, *which are in all* Books, *theſe we call* Deprepators.

We have Three that Collect *the* Experiments *of all* Mechanical Arts; *And alſo of* Liberal Sciences; *And alſo of practices which are not* Arts, *theſe we call* Myſtery-men.

Such as themſelves think good. Theſe we call Pioneers *or* Miners.

We have Three that draw the Experiments *of the* Former Four *into* Titles *and* Tables, *to give the better light for the drawing of* Obſervations *and* Axiomes *out of them, theſe we call* Compilers.

We have three that bend themſelves, looking into the Experiments *of their* Fellows, *and caſt about how to draw out of them* Things *of* Uſe, *and* Practice *for* Mans life, *and* Knowledge, *as well for* Works *as for* Plain Demonſtration *of* Cauſes, Means *of* Natural Divinations, *and the eaſie and clear* Diſcovery *of the* Vertues *and* Parts *of* Bodies, *theſe we call* Dowry-men *or* Benefactors.

Then

Then after divers Meetings *and* Conſults *of our whole Number, to conſider of the former* Labours *and* Collections, *we have three that take care, out of them, to direct New Experiments, of a Higher* Light, *more* Penetrating *into* Nature *then the* Former. *Theſe we call* Lamps.

We have Three others that do execute the Experiment, *ſo* Directed, *and* Report them. *Theſe we call* Inoculators.

Laſtly, we have three that raiſe the former Diſcoveries *by* Experiments, *into* Greater Obſervations, Axiomes, *and* Aphoriſmes. *Theſe we call Interpreters of* Nature.

We have alſo, as you muſt think, Novices *and* Apprentices, *that the Succeſſion of the former employed men do not faile; beſides a great Number of* Servants *and* Attendants, Men, *and* Women. *And this we do alſo: We have* Conſultations, *which of the* Inventions *and* Experiences *which we have diſcovered ſhall be Publiſhed, and which not: And take all an* Oath *of* Secrecy, *for the concealing of thoſe which we think meet to keep Secret. Though ſome of thoſe we do reveale ſometime to the* State, *and ſome not.*

For our Ordinances *and* Rites: *We have two very* Long, *and* Fair Galleries: *In one of theſe we place* Patterns *and* Samples *of all manner of the moſt* Rare *and* Excellent Inventions: *In the other we place the* Statuaes *of all Principal* Inventors. *There we have the* Statua *of your* Columbus, *that diſcovered the* Weſt-Indies; *Alſo the* Inventour *of* Ships: *Your* Monk *that was the* Inventour *of* Ordnance, *and of* Gun-powder: *The* Inventour *of* Muſick: *The* Inventour *of* Letters: *The* Inventour *of* Printing: *The* Inventour *of* Obſervations *of* Aſtronomy: *The* Inventour *of* Works *in* Metall: *The* Inventour *of* Glaſs: *The* Inventour *of* Silk *of the* Worm: *The* Inventour *of* Wine: *The* Inventour *of* Corn *and* Bread: *The* Inventour *of* Sugars: *And all theſe, by more certain Tradition, than you have. Then we have divers* Inventours *of our* Own, *of* Excellent Works; *which ſince you have not ſeen, it were too long to make* Deſcriptions *of them; And beſides, in the right Underſtanding of thoſe* Deſcriptions, *you might eaſily ere. For upon every* Invention

of Valüe, we erect a Statua *to the* Inventour, *and give him a Liberal and Honourable* Reward. *Theſe* Statuaes *are, ſome of* Braſs; *ſome of* Marble *and* Touchſtone; *ſome of* Cedar *and other ſpecial* Woods *gilt and adorned*; *ſome of* Iron; *ſome of* Silver; *ſome of* Gold.

We have certain Hymns *and* Services, *which we ſay daily, of* Laud *and* Thanks *to* God *for his Marvellous* Works: *And* Forms *of* Prayers, *imploring his* Aide *and* Bleſſing *for the* Illumination *of our* Labours; *the end turning them into* Good *and* Holy Uſes.

Laſtly, we have Circuits *or* Viſits, *of divers* Principal Cities *of the* Kingdome; *whereas it commeth to paſs, we do publiſh ſuch New* Profitable Inventions, *as we think good: And we do alſo declare* Natural Divinations *of* Diſeaſes, Plagues, Swarms *of* Hurtfull Creatures, Scarcity, Tempeſt, Earthquakes, Great Inundations, Comets, Temperature *of the* Year, *and divers other things*; *And we give* Counſell *thereupon what the* People *ſhall do, for the* Prevention *and* Remedy *of them.*

And when He had ſaid this, He ſtood up, And *I*, as *I* had been taught, kneeled down: and he laid his Right Hand upon my Head, and ſaid, *GOD bleſs thee my Son, and GOD bleſs this Relation, which I have made. I give thee leave to Publiſh it, for the good of other Nations*; *For we here are in GODS Boſome, a Land unknown*, And ſo he left me; Having aſſigned a value of about two Thouſand Duckets, for a Bounty to me and my Fellows. For they give great Largeſſes, where they come, upon all occaſions.

The reſt was not perfected.

MAG-

MAGNALIA NATURÆ
PRÆCIPUE QUO AD USUS HUMANOS.

THE Prolongation *of* Life.
The Reſtitution *of* Youth *in ſome* Degree.
The Retardation *of* Age.
The Curing *of* diſeaſes *counted* Incureable.
The Mitigation *of* Pain.
More Eaſie *and leſs* Loathſome Purgings.
The Encreaſing *of* Strength *and* Activity.
The Encreaſing *of* Ability *to ſuffer* Torture *or* Pain.
The Altering *of* Complexions: *and* Fatneſs, *and* Leanneſs.
The Altering *of* Statures.
The Altering *of* Features.
The Encreaſing *and* Exalting *of the* Intellectual Parts.
Verſion *of* Bodies *into other* Bodies.
Making *of* New Speices,
Tranſplanting *of one* Species *into another*,
Inſtruments *of* Deſtruction, *as of* Warre *and* Poyſon,
Exhilaration *of the* Spirits, *and* Putting *them in good* Diſpoſition.
Force *of the* Imagination, *either upon another* Body, *or upon the* Body *it ſelf*.
Acceleration *of* Time *in* Maturations.
Acceleration *of* Time *in* Clarifications.
Acceleration *of* Putrefaction.
Acceleration *of* Decoction.
Acceleration *of* Germination.
Making Rich Compoſts *for the* Earth.
Impreſſions *of the* Air, *and* raiſing *of* Tempeſts.
Great Alteration; *As in* Induration, Emollition, &c.
Turning Crude *and* Watry Subſtances, *into* Oyly *and* Unctuous Subſtances.

Drawing of New Foods *out of* Subſtances *not now in* Uſe.
Making New Threds *for* Apparel; *And* New Stuffs, *Such as are* Paper, Glaſs, &c.
Natural Divinations.
Deceptions *of the* Senſes.
Greater Pleaſures *of the* Senſes.
Artificial Minerals *and* Cements.

FINIS.

Poſt-Script to the Judicious Reader.

Reader,

IF thou haſt peruſed the foregoing Treatiſe of the Iſle of *Benſalem*, wherein the Philoſophical Father of *Solomon's* Houſe doth perfectly demonſtrate my Heroick Maſters (the Lord Chancellor *Bacon's*) deſign, for the benefit of mankind; then give me leave to tell thee, how far that illuſtrious Lord proceeded in the practical part of ſuch his Philoſophical notions, and when, and where they had their firſt riſe, aſwell as their firſt Eclipſe; their firſt riſe (as I have heard him ſay) was from the noble nature of the Earle of *Eſſex's* affection and ſo they were clouded by his fall, although he bequeathed to that Lord (upon his preſenting him with a ſecret curioſity of Nature, whereby to know the ſeaſon of every houre of the year by a Phyloſophical Glaſs, placed (with a ſmall proportion of Water) in his Chamber) *Twitnam* Parke, and its Garden of Paradice, to ſtudy in. But the ſudden change of his Royal Miſtreſſes countenance, acting ſo Tragicall a part upon his onely friend, and her once deareſt favorite, he likewiſe yeilded his Law-ſtudies as loſt, deſpairing of any preferment from the preſent State, as by many of his Letters in his Book of Remains appears, ſo that he retired to his Phyloſophy for ſome few months, from whence he preſented the then riſing Sun (Prince *Henry*) with an experiment of his ſecond Collections, to know the heart of Man by a ſympathizing ſtone, made of ſeveral mixtures, and uſher'd in the conceit with this enſuing diſcourſe: *Moſt Royal Sir*, ſince you are by birth the Prince of our Country, and your vertues the happy pledge to our poſterity; and that the ſeigniory of Greatneſs is ever attended more with flatterers, then faith-

full Friends, and loyal Subjects; and therefore needeth more helps to diſcern and prie into the hearts of the People, then private perſons. Give me leave noble Sir, as ſmall Rivulets run to the vaſt Ocean to pay their tribute; ſo let me have the honor to ſhew your Highneſs the operative quality of theſe two triangular ſtones (as the firſt fruits of my Phyloſophy) to immitate the pathetical motion of the Loadſtone and Iron, although made up by the Compounds of Meteors (as ſtar ſhot jelly) and other like magical ingredients, with the reflected beams of the Sun, on purpoſe, that the warmth diſtilled unto them through the moiſt heat of the hand, might diſcover the affection of the heart, by a viſible ſign of their attraction and appetite to each other, like the hand of a Watch, within ten minutes after they are laid upon a Marble Table, or the Theatre of a great Looking glaſs. I write not this as a feigned ſtory, but as a real truth; for I was never quiet in mind till I had procured thoſe Jewels of my Lords Phyloſophy from Mr. *Archy Prim-Roſe*, the Princes Page. But the ſudden death of that Prince gave new cauſe of ſorrow (to the whole Nation, aſwell as) to that Lord; whereupon his Lordſhip dedicated his Advancement of Learning to his Brother *Charls*, the ſurviving Prince; and to his prudent Father, King *James*, his *Novum Organum*, who ſo much approved of his tranſcendent knowledge, and ſingular eloquence, as in his Royal Wiſdome he made him Lord Chancellor during life, and Lord Protector during his abſence in his Scottiſh Progreſs, and though this eminent greatneſs gave many advantages to envious tongues, yet when his Lordſhip had revealed the moſt myſterious parts of his Phyloſophy to his Maſter the King, and delivered him his opinion concerning the diſpoſition of Mr. *Suttons* charity) expreſt alſo in his Remains) he thereby ſo indulged his Majeſties Genius, as he prevailed with him to call a Parliament, chiefly for his Majeſties own preſſing occaſions, and to confirme this Academy of learning

in

in his way of Mining, by an Act of State, upon hopes of perfecting all other expenceful tryals by the said revenew, and to that purpose his Lordship had prepared the heads of a Speech to the said Parliament, which were as followeth.

My Lords and Gentlemen, The King my Royal Master was lately (gratiously) pleased to move some discourse to me concerning Mr. *Suttons* Hospital, and such like worthy foundations of memorable piety, which humbly seconded by my self, drew his Majesty into a serious consideration of the Mineral Treasures of his own Territories, and the practical discoveries of them by way of my Philosophical Theory: which he then so well resented, that afterwards (upon a mature digestion of my whole design) he commanded me to let your Lordships understand, how great an inclination he hath to further such a hopeful work, for the honor of his own Dominions and the publick good, as the most probable means to relieve all the poor thereof, without any other stock or benevolence then that which divine bounty should confer on their own industries and honest labors, in recovering all such drowned Mineral works as have been or shall be therefore deserted.

And my Lords, all that is now desired from his Majesty and your Lordships, is no more then a gratious Act of this present Parliament to authorise them therein, adding a mercy to a munificence, which is the persons of such strong and able petty Felons, who in true penitence for their Crimes, shall implore his Majesties mercy and permission, to expiate their offences by their assiduous labors, in so innocent and hopeful a work.

For by this unchargeable way, my Lords, have I proposed to erect the Academical fabrick of this Islands *Solomons* House, modeled in my new *Atlantis*; And I can hope my Lords that my midnight studies to make our Countries flourish and out vie *Europian* neighbours in mysterious and benefi-

cent Arts, have not ſo ingratefully affected your noble intellects, that you will delay or reſiſt his Majeſties deſires, and my humble Petition in this benevolent, yea, magnificent affaire, ſince your honorable poſterities may be inriched thereby, and my ends are only to make the world my heire, and the learned Fathers of my *Solomons* houſe, the ſucceſſive and ſworn Truſtees in the diſpenſation of this great ſervice, for Gods glory, my Princes magnifice, this Parliaments honor, our Countries general good, and the propagation of my own memory. And I may aſſure your Lordſhips, that all my propoſals in order to this great Architype, ſeemed ſo rational and feiſible to my Royal Soveraign our Chriſtian *Solomon*, that I thereby prevailed with his Majeſty to call this Honorable Parliament to confirm and impower me in my own way of Mining, by an Act of the ſame, after his Majeſties more weighty affairs were conſidered in your wiſdomes: both which he deſires your Lordſhips, and you Gentlemen that are choſen as the Patriots of your reſpective Countries, to take ſpeedy care of, which done, I ſhall not then doubt the happy iſſue of my undertakings in this deſign; whereby concealed Treaſures which now ſeem utterly loſt to mankind, ſhall be confined to ſo univerſall a piety, and brought into uſe by the induſtry of converted Penitents, whoſe wretched Carcaſes the impartial Laws have or ſhall dedicate as untimely feaſts to the worms of the earth, in whoſe womb thoſe deſerted Mineral riches muſt ever lie buried as loſt abortments, unleſs thoſe be made the active Midwives to deliver them. For my Lords, I humbly conceive them to be the fitteſt of all men to effect this great work, for the ends and cauſes which I have before expreſt.

All which, my Lords, I humbly refer to your grave and ſolid Judgements to conclude of, together with ſuch other aſſiſtances to this frame as your own oraculous wiſdom ſhall intimate, for the magnifying our Creator in his inſcrutable providence and admirable works of Nature.

But

But before this could be accompliſhed to his own content, there aroſe ſuch complaints againſt his Lordſhip, and the then Favorite at Court, that for ſome daies put the King to this Quere, whither he ſhould permit the Favorite of his affection, or the Oracle of his Counſel to ſink in his ſervice? whereupon his Lordſhip was ſent for by the King, who after ſome diſcourſe, gave him this poſitive advice, to ſubmit himſelf to his Houſe of Peeres, and that (upon his Princely word) he would then reſtore him again, if they (in their honors) ſhould not be ſenſible of his merits; Now though my Lord foreſaw his approaching ruine, and told his Majeſty there was little hopes of mercy in a multitude when his Enemies were to give fire, if he did not plead for himſelf, yet ſuch was his obedience to him from whom he had his being, that he reſolv'd, his Majeſties will ſhould be his only Law, and ſo took leave of him, with theſe words, Thoſe that will ſtrike at your Chancellor, (its much to be feared) will ſtrike at your Crown; and wiſh'd that as he was then the firſt, ſo he might be the laſt of ſacrifices. Soon after (according to his Majeſties commands) hee wrote a ſubmiſſive letter to the Houſe, and ſent mee to my Lord *Windſor* to know the reſult, which I was loath at my return to acquaint him with; for, alas! his Soveraignes favor was not in ſo high a meaſure, but he (like the *Phenix*) muſt be ſacrificed in flames of his own raiſing, and ſo periſh'd (like *Icarus*) in that his lofty deſign, the great revenue of his Office being loſt, and his Titles of Honor ſaved but by the Biſhops Votes, whereto he replied, That he was only bound to thank his Clergy; the thunder of which fatall ſentence did much perplex my troubled thoughts, aſwell as others, to ſee that famous Lord, who procured his Majeſty to call this Parliament, muſt be the firſt ſubject of their revengeful wrath; and that ſo unparalleld a Maſter ſhould be thus brought upon the publick ſtage for the fooliſh miſcarriages of his own ſervants whereof (with grief of heart) I confeſs my ſelf to be one.

Yet

Yet ſhortly after, the King diſſolved the Parliament, but never reſtored that matchleſs Lord to his place; which made him then to wiſh the many years he had ſpent in State-pollicy and Law-ſtudy, had been ſolely devoted to true Phyloſophy: for (ſaid he) the one at beſt doth but comprehend mans frailty in its greateſt ſplendor, but the other the myſterious knowledge of all things created in the ſix daies wo r e. Wherefore conſidering his fatherlike favors to my undeſervings, expreſt in my confeſſion to the honorable Council, and knowing the Library he left to the world, *viz.*

His great work intituled *Inſtauratio magna*, an admirable piece containing

Firſt, *De Augmentis ſcientiarum*, or his advancement of Learning in nine Books, written in Latine and dedicated to King *Charls*, then Prince of *Wales*.

Secondly, *Novum Organum*, or Aphoriſmes of Nature, or the Kingdom of Man, written in Latine and dedicated to King *James*.

Thirdly, *Sylva Sylvarum*, or his Natural Hiſtory, his *New Atlantis*, his Hiſtory of Life and Death, *& hiſtoria ventorum*, all dedicated to King *Charls* by Doctor *Rawley*, ſometime his Lorſhips Chaplain.

Sermones fideles ſive interiora rerum, otherwiſe called his Eſſays, dedicated to the Duke of *Buckingham*.

De ſapientia veterum, or the wiſdom of the Ancients, dedicated to the Earl of *Salisbury* (Lord Treaſurer and Chancellor of the Univerſity of *Cambridge*) and to the Univerſity, a double dedication, which was afterwards tranſlated by Sir *Arthur Gorges*, and dedicated to the Queed of *Bohemia*.

Dialogus de Bello Sacro, dedicated to *Lancelot Andrews* Biſhop of *Wincheſter*.

The Hiſtory of *Henry* the Seventh, dedicated to K. *Charls*.

His Elements of Law.

His *Reſuſcitatio*, certain excellent Diſcourſes, Letters, and the like, being his Remaines, ſet forth by the ſaid Doctor *Rawle*

A Book of Devotions, intituled comfortable Crums of refreſhment, by Prayers, Meditations, Conſolations, and Ejaculations, with a confeſſion of Faith, publiſhed by the aforeſaid worthy and faithful Doctor *Rawley*, Doctor in Divinity, and one of his Majeſties Chaplains.

I willingly then betook my ſelf to that penance of ſolitude, impoſed me by his Lordſhips fatherly advice (as is expreſt in my Letter to my fellow Priſoners for Debt) before I ſhould dare to attempt any of his Mineral truſt, formerly conſign'd me by the favor of his affection (as doth more at large appear in my humble Remonſtrance to the Honorable Council;) the which for three years I ſtrictly kept, as if obliged by a religious Vow; from whence I was grown ſo ſenſible of other mens ſuffering reſtraint for conſcience ſake, as I procured the liberty of many Jeſuite Prieſts, Anabaptiſts, Browniſts, Familiſts of love, Adamites, and one of the Roſie Crucians, whoſe humility and knowledge I much admired, conceiving it (in my weak judgment) very hard meaſure for any mortal to puniſh ſuch with impriſonment, when thoſe that committed them could not warrant to ſave their ſoules, though they might protect their perſons, which laſt is the only cauſe of our allegiance to a ſoveraign power. But then finding another deſolate Cell of Natures rarities at the head of a Spring near my own Houſe in *Oxfordſhire*, which my Conſcience gave me was allotted by Providence to retard my intended travels, I (in imitation of that excellent Lords ſublime fancy) beautified the ſame with the Ornaments of contemplative Groves and Walkes, as well as artificial thunder and lightning, raine, haile ſhowres, drums beating, organs playing, birds ſinging, waters murmuring, the dead ariſing, lights moving, rainbowes reflecting with the beams of the Sun, and watry ſhowres ſpringing from the ſame fonntain; theſe were then my ſole Companions, and ſpeechleſs preachers to informe mee without truſting to the broken ſtaff of faithleſs men. And to free my ſelf from the trouble of any Cook, I obſerv'd my Lords preſcription, to ſatisfie nature

with

with a Diet of Oyle, Honey, Muſtard, Herbs and Bisket, my Drink Water, like thoſe long-lif'd Fathers before the flood; where the late King finding me in this poſture, and by my then diſcourſe in commemoration of my old Maſter conceived me capable (with the help of that Lords Phyloſophy) to do him ſome more acceptable ſervice in Mineral diſcoveries (for the Honor of the Nation) then the collation I made him of his own native ſilver, upon his ſecond viſiting that Rock the yeare following.

But let me tell you, before theſe Phyloſophical trials of natural cauſes could be brought to any perfection, I with patience) endured all reproaches of malitious mindes, and woare the fooles coate in the repute of men more ready to condemn, then examine; yet had not Lawſuites aroſe upon my ſucceſſes in Mineral diſcoveries, and the late Warrs interven'd, with the commands of the King to attend his motion therein, (which occaſioned my proceedings for ſixteen years to be loſt) I preſume, providence (without any partner) had inabled me to give incredulous perſons a plenary ſatisfaction of that Lords unparralleld abilities, the meere fame of whoſe unlimited bounty and nobleneſs of mind, did ſo much incline my affections to ſerve him, at the firſt ſight, as I was never ſatisfied till (by my own addreſs (without interceſſion of others!) he admitted mee his ſervant, that ſo I might (from my own experience) give account of his merits, when I travelled into forrain parts. But (I muſt confeſs) I never ſo much admired his univerſal knowledge in his proſperity, as in his adverſity; for in the one (without flattery) I diſcovered his ſeeming ends were no more, then to aſpire to popular greatneſs in Princes Courts, and ſo gain the Trophy of that Honor to his Name; but in the other I found his ſoaring thoughts were ſo much above the World, as the Earth is beneath Heaven; that had I been Heir to the greateſt Dukedom on Earth, I would have made a dedication of it all to have had his Age doubled in this time of his profound and divine Philoſophical obſervations,

for

for then his Judgemant plainly concluded that all was vanity, and that he that was wise in his own conceit, there was more hope of a foole then of him, saying daily to me and others, that the knowledge a man was to learne whereby to save his Soule, and magnify the Creator, was included in these two words; Love and Charity, and that those volumes written by the Dictates of the holy Ghost were but explanations of their sense. But to speak of the general practice of the world, from his own observation, he was sparing, because (as I conceive) by former discourse that hee found it to be but an Apparent Cheat, even from the highest to the lowest, according to their capacities in their several callings. For then his deep intellectuals were so frequent in foretelling things to come, as he gave me not only the divination and predictions of many future events of Kings and States, Arts and Sciences, but advised me to observe the reasons thereupon, by his divine Phylosophical Theory, and yet not to divulge them as his, untill those notions observed by himself should come to pass, which was to know wither Minerals at their lowest level of the Mountains did increase in quality and quantity, and whither the eye by inspection through a prospective glass, might not take the longitude and latitude of its object many miles distant in as large a manner as the sight alone doth contract it self at a smaller, (for by those principals of his) upon the same natural causes it seems, do depend matters of greater moment, which are left to the practical trialls of his six Phylosophers to collect and ad to his natural History, and this I can assure you by the report of an honest Gentleman and discret person, is now completed in *Holland* to the admiration of all men. In a word (Gentle Reader) had I no more to doe then to mollify the hardest Rocks, undermine Mountains, drain their waters, discover their Minerals, seperate their qualities, and (by that Lords Phylosophy) to make this Northern Clymate a second *Indies* for honor and profit, I should then think my burthen light in doing my Country service. But

to ſay truth) I am to encounter (in purſuit of that Lords deſign (with the ſubterranean ſpirits) which are (ſuppoſed) the Guardians of all concealed treaſures) and their evil Complices, wicked men, who prove to me more obnoxious and greater Remoras in the ways of their perverſe natures, then any of thoſe infernal ſpirits can be: for by a contrite heart, humble Prayer and induſtrious labour, I can conjure the one to a due obedience; but (I feare) whole hoaſts of men will not be able to qualify the barbarous condition of the other, ſo that (Curteous Reader) if (upon this reſult) you plead not my cauſe, and ſecure me from mens fradulent practices, when I have brought ſuch treaſures to publick ſight, I ſhall expect no ſucceſs for my honeſt Creditors ſatisfaction, nor ſo great a bleſſing to follow, for the good of the Nation.

And now having given you (for the moſt part) an account of the Lord *Bacons* retardments in his Mineral Phyloſophy, and my own laſt obſtructions occaſioned by the late Warrs, give me leave to tell you what my Lord gave me in charge by way of caution, which was,

Firſt, To beware of thoſe people who are ſo ſelf conceited, as they think nothing is well done, if they have not an intereſt by their vote therein; leaſt they make their revenge upon this Mineral deſign; witneſs (ſaith that Lord) the loſs of the *Weſt-Indies* upon that ſcore.

Secondly, That Lord charged mee not to intermeddle with any tryall of curioſity in his or any other mans Phyloſophy, whereby to prejudice my purſe, loſe my time, or put my ſelf to trouble, untill I had compaſſed a conſiderable revenew (by his notions) and an infallible aſſurance of its daily increaſe by undermining thoſe loads of Mettal, and ſeparating their qualities; and yet not then neither, but by the help of thoſe ſix Phyloſophers, mentioned in the foregoing treatiſe, after they are ſetled to that ſervice, ſworn to ſecrecy, and taking his Theorical directions alſo to be conſidered in their own practices: for how have the wiſeſt

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men (ſaith he) conſumed vaſt Eſtates through their covetous deſires to be great in the tranſmuting of Mettals, and the knowledge of the ſympathy of minds at a diſtance, aſwell as curing of wounds with having but ſight of the weapon that hurt the party: for (ſaith he) repentance cannot then follow, nor thy ignorance be blamed, when providence bears the purſe, and ſuch prudence waits with induſtry to try the ſucceſs of the ſecrets of nature out of the bountifulneſs of her own Coffers ſo diſcovered.

Thirdly, That no money ſhould inchant my heart to take a partner, be I never ſo poore, unleſs I find his heart inclined to magnifie the Creators glory, and make the poor mans box, the Heir of his Stewardſhip aſwel as my ſelf; for elſe (ſaies he) thou doſt diſtruſt in providence, and ſo the others money will be but thy ruine at laſt, like a houſe divided, which cannot ſtand.

Fourthly, That I ſhould be carefull to prefer ſuch poore fatherleſs Children that intend to ſacrifice the flower of their youth to the ſervice of God, and reſolve ſo to continue to their death, for the good of others aſwell as themſelves.

Fifthly, To be cautious of having any thing to doe with a Miner that is an habitual drunkard, ſwearer or lyar, for his cuſtom of ſinning may infect many others, and it is contrary to all divine Phyloſophy, to ſeek to magnify Gods Glory with ſuch Creatures, when no hopes of a bleſſing can follow their actions.

Sixthly, Have a care (ſaith that Lord) you place ſuch a perſon to be Steward of your Mines under ground, whoſe remorſe for ſin makes him ſo ſenſible of ſorrow and ſhame for his errors, as that he deſires to live in contrition within the caverns of rocks, and not to behold other light then of a candle, to labor and help his contemplation in ſuch an Abyſs; for that Lord was wont to ſay, the blind once reſtored to ſight, illuminates the Creators mercy more then any other Creature, and is of my own experience the

beſt Phyloſophical ſtep to the mortification of the mind by attracting the defects of us mortals that are prone to ſuch habituall errors.

Seventhly, Saith he, do not puniſh any offendor by the ſuperior Officer, but as ſhall be judged by a Jury of penitential ſoules of their own Tribe; for (ſaith he) if civill uſage cannot make the heart ſtrike the blow, aſwell as the hand, ſeverity ſhould never force a builder of his *Solomons houſe*, ſince it is barbarous for a Chriſtan to behold the Image of God uſed like a Dog.

Eightly, He wiſhed me not to ſearch after new Mines, untill I knew the Meanders, windings and depths of the old, with the natures of the Quarries they lodge in, by the way of that direction he gave me; for otherwiſe he ſaid I ſhould verify the old Proverb, *to look for a needle in a bottle of Hay*, having no probable rules to guide me, but my own will, which could not proſper, nor be coherent with Gods word, untill I denied my ſelf that priviledge; yet in the mean time, that I ſhould make ſome publick Declaration from a place certain, to relieve the poore of all ſuch pariſhes where Sparrs and ſhades of Mines are found through ploughing the barren grounds, or by ditchers labors, when notice be given therof, to be wrought at my own charge. But be ſure (ſaid he) have a care that you come into no mans ground (although you have power from the King and Parliament) untill you have acquainted him of your intended adventures, for the common good, and of the poore of the pariſh, at your own charge; for leave is ſaid to be light, and doe as you would be done by: yet if he will neither work himſelf, nor give his conſent to you paying double treſpaſs, as the next Juſtice of Peace ſhall judge, goe by his doore, for thou haſt done thy duty, when thou haſt acquainted the ſupreame power wherein the remoralieth, that the poore are not relieved, nor the riches of the Commonwealth diſcovered.

Ninethly, That no Grant ſhould go under my hand (if

I gained the whole power of that truſt) but with ſuch reſtrictions, limitations and proviſoes, as he had left me in charge; for by that means men would buckle to their work, and go faſter on with their diſcoveries, when thou haſt the honor of preemption of the place from the King and State.

Tenthly, That I ſhould be cautelous of not coveting riches, nor mindful of vain glorious pleaſures; but above all not to diſquiet my Conſcence with the ingratitude of any wicked acts, for the Miſtery of divine Philoſophy will not admit of any of thoſe to have a ſheare in ſuch a bleſſing.

But (Gentle Reader) fearing there might be a grand Inqueſt to ſit upon that Lords unparrallel'd judgment, for truſting this tranſcendent Mineral work to my weak capacity, and decline his neareſt kindred, aſwell as the greateſt Schollars. I ſhall unfold the riddle of his conſception, and leave the reſolution for your wiſdome to judge of. And yet I muſt be forced before I enter upon ſuch a ſubject, to obſerve the rule of that great Ambaſſador the Lord *Gundamor*, who was known never to move any weighty affaires of his Maſter the King of *Spaine* to King *James*, but what he uſher'd in with ſome Spaniſh ſtory, and left the application to the prudency of his Princely conſideration, from whence; (if it may not be thought tedious or troubleſome) I ſhall tell you a true Engliſh paſſage, which ſprang from the ſaying of my Lord *Bacon*, that he conceived civil curteſies were ſeldom conferred on ſuffering perſons, but that they ever wore the badge of contempt, and were the ſcorne of the rich, and ſcarcely pitied of the poor, the application being alluded by his Lordſhip to my own prodigal expences; and obſerving his precepts as oracles, I took it ſo much to heart, that in the prime of my youth, and flouriſhing fortune in his affection, I forced my will to change the ſcene of Court pleaſure in his ſervice, to a Cottagers habit and low condition, leaſt I ſhould be ſurprized with the frowns of indigent fortune to my greater

ſhame

ſhame, before ſuch a preparation might be had to incounter thoſe ſtormes that are incident to ſuch natural cauſes, and ſo meet them half way by affecting the low condition of a Fiſhermans life & his honeſt calling as a ſtep to greater perfection to know my ſelf. From whence after ſome few moneths ſpent in this humble way of life, to read the Hiſtories of thoſe great Princes and moſt magnificent Commanders which had ſurfited with all in conſtant pleaſures and vainglorious pomps voluntarily deſcended from their Crowns and Conqueſts into the deſerts of deſolate Cells, ſolitary Groves, and impriſoned themſelves in monaſteries as the fitteſt preparative to the other worlds felicity. I met with an old man near the *Needles* in the Iſle of *Wight*, and asking of him ſome queſtions of his ſad condition, he gave me to underſtand that his profeſſion was a Beggar by diſcent, ſaying that his Father before him was one, and borne ſo lame by a natural cauſe, as the ſame grief became hereditary to himſelf being his only ſon, which he willingly imbraced as a Legacy given him from a divine Power, ever ſince his deceaſed Father had aſſured him that he which was borne lame, blind or deaf, was a true Beggar to ask in Chriſts behalf the charity of the rich, and that they ſhould be the only witneſſes of their Stewardſhip at their general account; and not any of thoſe whoſe poverty proceeded from their prodigal expence or laſcivious behavior to deter others from the like of their own ſhame, for they were but marcht out as the living Statues, and to ſhew Gods mercy if they did truly repent, aſwell as his Juſtice in increaſing their puniſhment if they did not: This divine and canting language from a Beggars ſcrip (ſaith he) is the down right Documents we hold in the head Council of our fraternity, which made me then to be ſo much in love with his company and condition, asking him another queſtion whither he was really contented in his heart with his poverty, without repining at other mens proſperity when he was denied at their

their dore the poor mans almes to relieve his neceſſities, although he ſaid his prayers for the ſame in Chriſt name: who modeſtly replied, there was a God above well knew, he never envied any mans greatneſs, nor wiſhed to change his howerly affliction for their daily felicities, by reaſon (as he ſaid) his own account would be the more eaſie to make at the general Judgment then the others that live in variety of pleaſures, his upper and nether garments were left as a legacy from his Father, and recruited by the conſtant Drapery of every hedges, and that the care of his ſummers harveſt was no more then by daily prayers, Gods providence and the Almes of others to purchaſe a paire of high ſhooes againſt the winter ſtorms and dirty waies, by ſelling the worth of two pence for a penny to thoſe poor widows known by him to be next to his own degree of Beggary. Night growing on, I gave him a half fac'd groat to beget his further acquaintance, and to increaſe his ſtock towards purchaſing his content therein, which he ſo thankfully took (after I told him providence had given me the value of the ſum in a draught of fifh the day before) that he promiſed mee a viſit, and I another daies labor upon the ſame ſcore. For know (ſweet Reader) his home ſpun diſcourſe was ſo pleaſing to my ſolitude as the ſoule and body never ſtrugled more with their diverſor death, then I did in my own reaſon to ſpend ſome howers of time in his ſociety, and to that purpoſe made my humble addreſſes to my quondum Maſter by the enſuing letter.

My only Lord, obſerving your precepts as Oracles, that if my prodigality continued it would be certainly rewarded with reproach and poverty, I did upon ſecond thoughts think fit in the firſt ſtep to my amendment to become a Fiſhermans Cottager from your princely ſervice, rather then ſuch high obſtructions ſhould remain in me, by connivency to the yeares of old age, and to embrace rather the converſation of a Beggars ſoſciety, with his principles here encloſed, which

I look upon as the Shepheards ſtar to guide my perverſe will in the rules of reaſon, for ſince my profuſe carriage did ſway me ſo much as I could not withſtand a temptation, when I beheld the object of evill, but rather grew to be worſe and worſe. I am reſolved now to become your Lordſhips Beadsman in ſome ſolitary Cell, and endeavor to make my ſelf worthy of your Honors command, in the other world.

Longing more to meet with this Beggar again, then the Miſtris of my heart, when I acted the Schollars part in Cupids ſchoole. Sunday moneth after he came to the Church Porch to heare publick prayer, where my ſelf being placed upon a forme by my friend the Fiſherman, the lot of providence drove my next Neighbor to his devotion, and yet (ſuch was his humility, that) I could not perſwade him to ſit down by me, but the morning ſervice being ſhortly after compleated, I ſhook him by the hand as I went out of the Church, which cauſed ſome perſons of quality that were behind me to ask him particular queſtions, how we came to be acquainted? who cryed me ſo much up for my familiar diſcourſe, and giving him a half fac'd groat, that the better ſort took me for ſuch a ſpy (diſguiſed) as heretofore had attempted the betraying that Iſland to the French; and in order to the ſame Inqueſt, the prime Gentleman of the pariſh invited the Fiſherman and his wife to ſupper, and to bring me along with them; where after a civil treatment, he gave me to underſtand what had paſſed betwixt the ſaid Beggar of Beggars and himſelf, concerning the deportment of my carriage. But I (unwilling to be known) kept my thoughts to thoſe principles agreed on between me and the Fiſherman, as his Kinsman; howſoever he informed me what the fame of the Country was upon my being in ſuch a remote Cottage, and giving the Beggar a groat in the poor habit I wore, the which if I would but relate to him the truth of my coming thither, no man ſhould be more my ſervant then himſelf,

ſelf, ſaying that it might be poſſible for publick diſtaſtes to cauſe private reſolutions in the heart of the greateſt perſons; and therefore (if it might be ſutable to my own reaſon to unfould the cauſe and make him of my Cabinet Council) the intereſt he had as Lord of the place, I ſhould command without the leaſt prejudice to my ſelf, or feare of invading thoſe compoſures of my quiet. For which great courteſie I kindly thankt him, but withall told him, that if he deſired my name, and the occaſion of my repoſe, it would not be in his power to doe me a private civility; for being once known, the place of my reſidence would be then as obnoxious to my mind, as it was now pleaſing to my ſenſes, and therefore to be forward in ſearching more after me, were to diſoblige a ſtranger that coveted his acquaintance; for if I were a perſon of that quality as he conceived, his ſilence might make me grateful upon the ſcore of his own merit. And ſo parting upon thoſe hopes to have his honeſt neighbourhood and beſt aſſiſtance, I went to meet the old beggar with a chearfull heart at the place appointed, and diſcourſing of our former ſubject over a Collation *I* made him of Bread and Cheeſe, he then told me, that he and his comrades had not only the ſame diet every night before they went to Bed in their ſpacious Barne of ſtraw, (conſign'd them by the Chriſtian charity of ſome honeſt Farmer, or good freeholder) but after a thankful remembrance to the All-diſpoſer, they had a repetition of the preſent times, and the bounty of rich mens Tables, aſwel as the mock-Beggars Pallaces, giving their verdict as canonical amongſt the ſage Beggars by inſpection from their own obſervation, what muſt become of their actions & iſſue that, quoth he, live by oppreſſion and in pleaſures; whereof (young man) I muſt tell you, my Father was held a great Aſtrologer for thoſe hidden myſteries in the Beggars fraternity, although his education had no other Tutorſhip then 76 years experience under the green Canopy of ſummer hedges, called the Beggars

Colledge) in moonſhiny nights, and (as *I* take it) the *Shepherds Calendar* went no further with them in the literal ſenſe of Aſtrology, then the cogniſance of all Creatures behaviours in their lives and deaths; intimating once a moneth as a generall Lector to our memory, that nothing more of learning was required from us mortals, but the glory of humility and obedience. Which cauſed me to propoſe this queſtion, Whether his mind was not addicted to the ſame ſtudy of his fathers Collections, or whether they were buried in his own ſepulchre? Who with a ſigh and ſobbing heart, told me in ſhort, it was his greateſt grief, for he had nothing of the Book but ſeven Prayers, for every day in the week one: And yet (Young man) ſaid he, if you have a deſire to ſee faſhions in a Beggers habit, as well as in the gay clothes of the Worlds converſe, *I* will conduct you to the acquaintance of thoſe perſons that were of repute with my father, and of ſuch ſingular documents and principles, without worldly ends, as they in ſhort time will make you heir to the track of their knowledge in moral vertues, if they find by your phyſiognomy and carriage, an inclination of yours to do good to the ſad condition of their own tribe, as well as to your ſelf, and indoctrinate the reſt by winnowing the chaff from the corn, the good from the bad. For we have moſt commonly once a week in our Barn, Gypſies, Bedlams, and all ſorts of lazie Vagabonds, which we conceive is the poor and honeſt Beggars purgatory, and a great trial of his humane patience, when ſuch a miſery is added to his poverty; there being all degrees of profeſſions from the higheſt to the loweſt that come within the verge of our Beggars aſſembly, to give us an abſtract of the reſt of the family, as well as the occaſion that brought them to our acquaintance; and then we commonly ſhew them their pedigree from the Uſurers book, the Lawyers library, the Courtiers cheat, the Countrimans fraud, the Merchants falſity, and what ſprang from their own exorbitant fooleries, when

and

and where came the curſe to them of ſuch a deſolation, and how to ſalve the ſame from deſpaire of Gods mercy, which ever attends their conſciences in ſuch wicked actions.

I had no ſooner received the Epitome of thoſe Beggars pilgrimages in a far larger meaſure then is here expreſt, but *I* began to contemplate upon the happineſs *I* ſhould receive, if a Summers progreſs were ſpent in ſuch a ſervice, that was called by him the Charnel-houſe of the living, being buried alive; becauſe it was obſerved that ſome of every family had alwaies their recourſe to this impregnable Citadel of miſery, that can and muſt hold out (as he did aver) to the laſt man: Which conſiderations brought me then to loath my ſelf, and the whole Worlds commerce, for his ſolid ſociety. But ſome ten daies after *I* was ſummoned by the Governor of that *I*ſland upon the old ſcore of a Spie; where giving him the ſame account as before expreſt, in anſwer to his Queries, *I* found him ſo rigidly bent to make me his priſoner, as *I* was forced to put on the diſguiſe of a diſcontented Lover, and to implore the interceſſion of three vertuous and amiable Ladies that were accidentally preſent, letting them know that *I* had loſt the Miſtreſs of my Heart by death, which is Natures ſerjeant, a moneth before, and could not aſſwage that paſſion of affection remaining with me in remembrance of her fidelity, unleſs *I* ſhould inter my ſelf in her Tomb, or uſe this means of ſolitude to eaſe my groaning ſpirit and oppreſſed mind, hoping their compaſſionate natures would favor me with their pities, and palliate the Governors fury throngh their familiar acquaintance, if they had ever been in Love themſelves, or did believe there was ſuch a prevalent power in that paſſion after the death of his or her dearly beloved Friend. From whence, with joint conſent, they roſe up like Lightening, tore the Warrant made for my Commitment, ſaying, it were impoſſible for ſuch expreſſions of fervent love to proceed from ſo ſimple a fel-

low as *I* did ſeem to be, but that it muſt be the cauſe of my obſcurity, and not any other affinity to the nature of a Spie, then contemplating on her memory that was dead to the world, though living to my ſelf.

But his hard heart being frozen with age from any ſuch affection, ſigned another warrant to ſecure my perſon his priſoner, which made me then diſcloſe my name, and whoſe ſervant *I* was, with contempt to his power. Dinner then coming in, *I* took my leave, ſaying to the Ladies, that the Miſtris *I* meant to harbour in my breaſt as my only companion in this ſolitude, was to exchange the habitual errors of my youth for vertuous acts; and though the place can now afford me (being known) no other content then ſhame, yet the Mother ſhould ſooner forget her Child, then *I* their noble civilities, and to that purpoſe *I* would waite upon them in another habit towards my Journey to *London*: where giving my quondam Maſter an account with the reaſon of my revolt, he ſaid, it ſhewed *I* was lukewarme in my devotion, when *I* was aſhamed of ſuch an innocent profeſſion; howſoever he ſeemed glad of my return, and ſaid, If he were aſſured of my perſeverance to endeovor the Maſtery of my ſelf, he would truſt me in the ſecrets of his Mineral deſign before any Kinſman or Schollar of his acquaintance; being jealous (as *I* conceive from his following diſcourſe) that the one might be careleſs or covetous, and the other arrogate the whole honor to himſelf, although divine providence gave the increaſe, and inſpired that Lords Philoſophy to make the module from ſuch a promiſcuous Chaos as drowned Minerals and Condemned men, hoping by their converſions to doe the work for Gods greater glory, and his own more perpetual honor.

The Moral of which truth in trying a retired life, confirmed my Lords truſt; and my perſeverance in the like way induced the late King to grant me not only my own deſires in the Mines, Mint and Cuſtoms, but afterwards his Majeſty

was

was confined to *Carisbrook* Caſtle in the Iſle of *Wight*, where (amongſt other diſcourſes with which ſome of his attendants entertained him) he was aſſured of the truth of this paſſage between my ſelf and the Beggar, he called to mind a treatment I had given him and divers of his Nobility, at my Grotto it *Oxfordſhire* 33 years ago, where one (by my appointment) in the habit of one of thoſe Philoſophical Hermits before mentioned in the 28 page of my Lords *Atlantis*, addreſſed himſelf to his Majeſty by this inſuing ſpeech aſcending out of the ground, as a prophetick preludium to the practical diſcovery of Mineral Treaſures and all miſterious Arts; (for I muſt tell you, the third year following, I gave him a collation of his own coined Silver newly diſcover'd out of his barren mountains, whereby the utmoſt grandure of humane Empire might be compleated by ſuch true Hermits if perſued in the like nature) commanded me to ask my Lord *Say* whether it might not be poſſible to have his reſtraint limited to that place, and not to return to the ſaid Caſtle any more, giving ſuch of the Nobility as were his friends engaged as Security that he ſhould not go out of the Precincts of that Grotto, nor intermeddle with any State-affairs, untill themſelves found it expedient for the general good: But this being denied, made me decline the receſſes of that ſollitude.

And now (gentle Reader) ſince that Lord in his wiſdom conceived it neceſſary to limit the aforeſaid Practice according to the Dictates of his own Theory, I refer my ſelf to your judicious cenſure; although I confeſs my ſimplicity is ſo great, that I cannot arrogate any thing of knowledge to my ſelf, which may ſeem to leſſen the merits of that to my ſelr, (which may ſeem to leſſen the merits of that unparallel'd Lord) but am like the Mule that bears his maſters Treaſure, or a Porter that carries a Letter, yet knows not the worth of its contents. The Moral whereof is this, That the Poor mans tale may be heard as well as the Rich,

and

and that ſelf-will'd perſons of ſelf-intereſt may not ſway the judgment of a whole State from trying the divine myſteries of that Lords Philoſophy, leſt his Overtures (penned by his Pupils obſervation in this foregoing Treatiſe, for ſetting the poor on work, eaſing the Subjects Tax, and giving the Tenth of what Treaſure-trove ſhall be diſcovered by ſuch Art, or of Drowned Lands recovered from the Sea, without prejudice to any) ſhould prove witneſſes againſt us in the next Age, to the perpetual ſhame and diſhonor of this,

I write not this (Gentle Reader) to ingratiate my ſelf into your good opinion for releaſing me from impriſonment, or to be reſtored to the poſſeſſion of my Eſtate (according to Articles) leaſt a critick, or ſelf-ended perſon ſhould carp at the ſame, and report I had trapann'd the Judgment of a State under the notion of this Treatiſe; although I am aſſured that the Parliament and the then Lord General will find their Honors as much impriſoned as my perſon, when they ſhall read their own Articles, ſigned by their General, and confirmed by themſelves; which makes me not remove my body by a *Habeas Corpus* to the upper Bench or Fleet, as others in my condition do, for I find the major part of my juſt Creditors are ſatisfied at the ſight of my ſufferings, aſwell as the others are pleaſed that I do ſuffer from their ſevere cruelties; and I pray God the reſt of their Eſtates and reputation do not conſume and come to nothing, ſince they have brought me to this ſad condition; for (I aſſure you) ſome of them that were actors in ruining my credit by detraction, and had wreſted my Eſtate from me by getting the poſſeſſion in thoſe times of Warr, and pleading Outlaries to my Bills of Equity, came to my Bed-ſide when they were ſick to death, and told me before my ſervants, that they could not dye with a quiet conſcience until they had asked me forgiveneſs, and ſo revealed the plots of others that had a hand in my ruine, which hath reduced

duced me to a contented mind in the middeſt of diſcontent.

But that which grieves my ſoule is, I fear my Ghoſt will walke when I am dead, in thoſe ſhades of Mineral obſcurities, to ſee ſo matchleſs a deſign of my Lord *Bacons Atlantis* that is tranſlated into all languages for its exquiſite contrivancy, and his Mineral Philoſophy that was conſigned to ſupport its Fabrick, ſhould ſuffer ſhipwrack through ſelf-intereſt, when meer providence in theſe revolutions and junctures of time hath brought it ſo far to light, as I dare ingage my life that (out of thoſe drowned works I have now in hand, and many others preſcribed by that Lord) I may in the effecting this great work for my Countries good, vie with the wiſdome of a State, the valor of an Army, and the City purſes, if Juſtice permit me to enjoy what Providence ſhall produce out of thoſe works, provided no other follow the way of my Lords Mineral experiments, and become my corival in the deſerted works. So that gentle Reader, *I* have no more to write, but to end as I begun with the Lord *Gondomar's* to King *James*, who ſaid they had a Spaniſh proverb, that that man which ſought by the ruine his native Country, to erect a Trophy of honor to his own name, more then to Gods glory, was in his conception curſed, his Mother bewitcht, and himſelf nurſt with a Tyger. *I*nferring that the hands of publick perſons imployed to noble actions, are his vicegerents upon Earth, in making the world their Heir without ends of their own, and ſo become the trueſt *S*tewards of thoſe Talents, which his gracious providence hath committed to their truſt.

Your faithfull friend and humble Servant

T. B.

The Hermits *ſpeech whan he aſcending out of the ground, as the King and ſome of his Nobility entred Mr.* Buſhells *Rock.*

WITH bended knees thus humbly doe I pray,
You bleſſed powers, that glorifie this day,
And to my frozen lips have utterance given,
Speak, O ſpeak the Commands you bring from Heaven!
For by times Embleme that ſince Noahs flood
I thus have graſp'd, my ſoule hath underſtood,
The world no farther Iourney hath to ſaile
Then is betwixt this Serpents head, and taile.
If then before the Earths great funerall,
Moſt glorious SIR, you hither come to call
The Inmates of this ſolitarie place
To ſtrict accompt, for Heavens ſake daigne the grace
To lend your patience, and a gentle eare
To what I ought to ſpeak, and you may heare:
A Prodigal profuſe in vaſt expence,
That nothing ſtudied, but to pleaſe his ſenſe,
Trimming a glorious outſide, whil'ſt within
He cheriſht nought, but propagating ſinne,
That multiplied ſo faſt, there was no place
Allow'd for virtue, or for ſaving grace;
God of his mercy pleaſed was at laſt
A glorious Eye upon his ſoule to caſt,
Which being ſo neere a finall rack as now
His only care, his ſtudie is, but how
He may redeeme the years he loſt in ſin
And live as he to live did now begin.
What followed next, muſt be conceiv'd of courſe,
Confeſſion, coutrition, and remorſe,

Theſe guides to heaven he happily purſu'd,
View'd his paſt life, and that again review'd:
And to that end he purchas'd at a price
This field, then ſteril, now his Paradiſe;
Where he, as man of old by God being bound
With *Adam*, wrought, and dig'd, and dreſt the ground:
Here are no Rivers ſuch as Eden had,
Nor were there banks with trees or flowers clad
T'invite a ſtay, the Owle, not Philomell
Within this ſolitarie place did dwell,
And I, the Genius of this obſcure Cave
Since the great deluge, liv'd as in a grave,
Chain'd to this Rock, my Tonmb-ſtone in deſpaire
Of freedome, or to view ſuch beames, as are
Shot from your Virtues: All my dayes were night,
Untill the humble Owner brought to light
Theſe eyes of mine, and forc'd great Natures ſhow
This maſter-peece, a grace ſhe did not owe
To any age before, and ſooth to ſay,
I think it was created 'gainſt this day.
If then you be the God of Britaines earth,
And rule this Ile, (as ſure you are by birth)
Vouchſafe a bleſſing, ſuch a one as may;
Preſerve this Rock, my manſion from decay,
For envie would expell me from my home,
And ſink me in the ruines of my owne.
But let the true Profeſſor, to whom heaven
For pure devotion-ſake this place hath given,
Let him in peace enjoy it, that he may
Build Altars here, and daily offerings pay
For his preſervers health, grant this, and then
I that liv'd long with ſtones, will live with men:
And think the golden age is now begunne,
In which no injuries are meant or done:
Such Innocents as yet remaine with us
That doe inhabite here, and humbly thus
We meane to live, having no other fare
Then uncurſt water, uncorrupted aire.
Vouchſafe to enter, and you here ſhall find
Nothing but what may pleaſe a diſpleas'd mind.

My bold Commiſſion's done, and I returne
Downe to my humble grave, my peaceful urne.

The Hermites Contemplation upon the Rock.

GReat Nature, had I not a Soule that ſpies
A greater Power enthron'd above the skies,
I ſhould adore thee, and ſhould Idolize
This maſter-peece of thine, and ſacrifice
The fat of Bullocks to thy memorie:
But we forbidden are to deifie
What may be ſeen; ſince that it is reveal'd
The face of whats Divine muſt be conceal'd
From mortal eyes, untill that greateſt light
Be quite put out that ſevers day from night.
Where are the Muſes, that were wont to ſing
Their well tun'd note about *Parnaſſus* ſpring?
Where is that Maſter-peece of Poets now
That had a Lawrel wreath to crown each brow?
Where are thoſe paper-ſpoilers, that can part
With many ſheetes to paint out painted Art
In praiſing faces, features ſuch as be
In beauty poor, if once compar'd to thee?
Shall I not think the world on's death-bed lies,
And ſummon'd to his funeral obſequies,
The ſoules departed hence, when thus I ſee
Nature unlock her richeſt treaſurie,
And in this doteing age diſcover more
Then in ſix thouſand years that paſt before.
You, that can ſequeſter your ſelves from men,
And buried be alive, in Cave, or Den,
In hollow Rock, or in a deſart Grove,
That the ſad note of murmuring water love;
Ile bring you to a Rock, that for it's pleaſure
The Indies cannot purchaſe with their treaſure.
Where none but virgin-ſilence liveth there
And ſweeteſt Muſick charmes the chaſteſt eare;
The fountaines times do keep to birds that ſing,

And on the plain ſong utter'd by each ſpring
The ayerie Choriſters diviſion run;
The ſolid Rock that various ſtrames hath ſpun
Even into ſtrings as ſmall as ſmalleſt wyre,
Seems to conſort, and ſo make up a quire
Such as the holy Virgins ſweetly raiſe
When their choice Hymnes do ſing on holy days.
So that devotion here is kept on wing,
And rather raiſ'd, then checkt by whiſpering
Of ſprings with Rocks, or Rocks with light-heel'd ſtreams,
Night ſwims away in reſt, the day in dreams,
So that the watchful Hermit needs no clock,
There are perpetual Chymes within this Rock,
That will not let his contemplation ſleep:
Would he be ſad, there he may learn to weep
Of every object offer'd to his eye;
The humble pavement never ſhall be dry,
But moyſtened ſtill, with tears that there are ſhed,
From the rich fountain of the Rocks curl'd head.
This my Prophetick ſoule foretells ſhall be,
ENSTON, the honor, that ſhall dwell w

FINIS.